

Carracters

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BLOOD:

OR, A *Vol.* 5. 22.

Bleeding Saviour,

Held out to a

BLEEDING SINNER.



WHEREIN

He may know whether he hath

been called, by, and followed after the
leadings of the Spirit.

Being a draught of the Spare-hours of
a Lover of the Faithful.

By R. O.

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308:02



To all those , into whose
hands this may fall , whe-
ther Teachers or Learners.



*I earnest Request to all, is that
you would take every one his
Portion , as you find it accord-
ing to Truth ; what's not
Truth, let that be returned to
me, or blotted out , but if thou
find'st it truth when brought
to the test, of Holy Write, then*

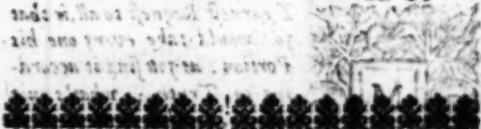
*I advise thee to receive and embrace and put it in
practice , and if thou dost not resolve so to do , lay
it down and no further : whether it be reproof to
any, or consolation to any, be sure not to reject it:
it may be it may meet with some that will cry tear
it, cut it, burn it , to the Law and to the Testi-
mony Man , if it agree not with that , I say so too ;
but if it agree with that, take heed, as for thy life,
thy Soul, Man, or Woman, what thou dost, what-
ever Men say Man, that's insignificant, thy great
concern is to hearken what God the Lord speaks ; if*

To the Reader:

he speaks Peaceman, say not thou there is no peace;
and if he say return no more to folly, take heed and
venture not, for Gods speaking Peace to any, ad-
mits of no liberty of Sin, though this be the very
guise of Professors at this very day, I shall say no
more to thee now, only begg thee to be serious, and
not dally with the things of thy soul.

their Teachers or Learners.

R. O.



Cor.

...and
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... ..
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... ..

2. To work our Salvation.

Fifthly, Here are the persons for which all this is done: and that is for Believers, and that is gathered from those little words, (us) and (our,) for even Christ (our) *Pass-over* is Sacrificed for (us:) what (us,) ¹ Paul and the believing *Corinthians*; time is precious with me, or else I might a little shew you the import of a Sacrifice, and what it doth denote, and also shew the necessity of poor Believers, Offering a Sacrifice. But I intreat to be excused here, and that I may discourse a little Methodically; let me gather up my design in a plain conclusion from the Words, though many may be drawn clearly out of them, and 'tis this: that the sins of Believers are passed over or acquitted, by vertue of the Sacrifice of the Lord Jesus. I shall *First* Prove this to be truth from the Word of Truth.

Secondly, Shew a little why it is so.

Thirdly, Improve this point for Soul advantage.

First. Prove that Christ is a Sacrifice for believers sins. 3. *Rom. 25. Whom God hath set forth to be a propitiation*: By vertue of what, or through what, why his blood: *through Faith in his blood*, Pray you mark, he doth say through Faith in him; no, then he might have done away sins, and not have dyed and bled; I! but 'tis *through Faith in his Blood*, not through the Vertue of his

his Life, but through his Death : and if you read on, you shall see that this was for the remission of sins, or the passing over of sins : for it will bear that sence ; so in *Rom. 5. 6. In due time Christ dyed*, what for : not to be an example only, not for the testimony of his Doctrine, but (for) the Ungodly : he (dyed) and he (dyed) for the Ungodly : yea, saith *Paul* and the believing *Romans, Vers. 8. When we were Sinners Christ dyed for us* ; Mark this for sinners, not for the righteous, and them that be perfit, but for sinners ; and while they were sinners, (us) that are now Believers were Sinners ; when Christ dyed for (us,) us believers that are now justified by Faith, *Vers. 1. so Heb. 9. 12. Not by the Blood of Bulls and Goats*, not by the tears of our repentance and sorrow, no nor by our blood, but by his own Blood, not our own, but by his own Blood ; whose blood, Christ the High-Priest, who hath obtained eternal Redemption for (us,) and *Vers. 13. For this cause he is the Mediator*, what cause, that by means of death he might redeem the Transgressors that were under the first Testament, and *Ver. 26. But now once in the end of the World, hath he appeared to put away sin, by the Sacrifice of himself*, not to bring the news of sinners putting away sins by the sacrifice of themselves, but by the sacrifice of himself, and he was offered to bear the sins of many, *Vers. 28. where are they*

then that take upon them to assert, he did not
 bear believers sins, are not these plain words, need
 they any interpretation, and here is not one
 single Text only, but tis the whole scope of the
 Apostle, many more might be produced, but
 I'll only mention one more, and then I hope their
 Sandy Foundation will be shaken, that build on
 their own faith and repentance, as all that bear
 the burden of sin from us, 1 Pet. 2. 24. *Who*
his (own self) bear (and) fast (in) his (own) body
in the Tree; here tis plain as words, can make
 its certainly thou must renounce thy reason to
 deny so many plain syllables, this the Prophet
 David prayed for, and dost thou think the Spi-
 rit of God doth things in vain, in this sense;
 24. 10. *O Lord take away the iniquity of thy Ser-*
vant, so Job 7. 20. didst thou dost not, thou take
away my iniquity; dost thou think sin and the
 burden of it can be taken away, and not be born
 on no back, shoulders, or arms; how then should
 it be taken away, and if it must be taken and
 born away, dost thou think the Holy God the
 Infinite, first, being absolutely considered in
 his own essence and nature, in an abstractive
 sense, disunited to the Humane nature, dost
 thou think the Godhead purely considered, will
 come under sin to bear it away, no, purity it
 self is too pure to look on sin, much less to touch
 sin as it were; no, no, poor deluded Creature,
 God in his simple essence and being cannot bear
 sin,

sin, but clothing himself with our nature, he can
 bear sin away : for which cause he is called the
 Lamb of God, that taketh away Sin, John 1. 29.
 A Lamb is quiet and dumb before the Shearer :
 which place will well serve to expound that
 place, Isa. 53. 7. Which thou wilt not have
 understood of Christ, least it should like the
 Flood in the Gospel sweep down thy whole
 Building together : here is comfort for belie-
 vers, but they that do not believe this, are con-
 demned already, John 3. 18. By this time thou
 seest it plain, that Christ is a sacrifice for
 sin if it be not, would God I might speak with
 thee, but I proceed to what's next, to wit, to

Secondly, Why doth God Pass over and
 spare sinners : why negatively, not for
 our sake, nor any faith and repentance in us,
 for there is nothing naturally in us, that may be
 an argument to move him to pity us, unless this
 be true (that there is none) but he doth acquit
 sins first of all, to declare his mercy and good
 pleasure, It pleased the Father, that in him should
 all fulness dwell, and it is his pleasure that of that
 fulness we all shall receive the grace of Pardon,
 we are not his people : because we please him,
 but because it pleaseth him to make us his peo-
 ple, 1 Sam. 12. 22. God had decreed to call a
 people to himself, God saw his poor people
 fallen, and lost, and undone, and his bowels
 yearned over poor man, he see poor man in his
 Blood,

Blood, as 'tis *Ezek. 16. 6.* Then God pittied him, and made a Covenant with his Son; that he should break the Serpents head, *Gen. 3. 15.* When man had broke his Covenant, then it was that God in his love and his pity redeemed him; then he was pleased to make a New Covenant, and by his Mercy, Wisdom and Power, to consecrate a New and Living Way for the Salvation of poor Souls; even by a Covenant that he made with his Son, *Heb. 10. 20.* What infinite Free-grace was here, that would save them that would not save themselves, and what doth this declare but his attribute of Mercy, the good pleasure of his own Heart; but I must use brevity, and proceed,

Secondly, Believers shall be acquitted for the glory of free-grace, you'l say it may be this is all one, nay stay there too, I say 'tis to declare his great Name, or to get himself a great Name, this is that *Joshua* urgeth God with, to shew himself, *Josh. 7. 9.* And what wilt thou do unto thy great Name, so *Jer. 14. 7.* Though our iniquities testify against us, yet do it for thy Name sake, 'tis a good plea for poor sinners, and so God saith, *Ezek. 36. 22.* Be it known to you I do it not for your sakes; No, for whose sake then, why, *Vers. 21.* For my Holy Names sake, God stands wonderfully upon the honour of his great Name, he will get him a name of prayse, a name of Grace, and a name of Power, and a name
of

of Wisdom, to declare his grace in the misterious way, though these poor shallow empty pated men, would bear us in hand, that God doth forgive sins in an ordinary way, even as men forgive one another, but then wherein would God get himself a name of Wisdom, in the Salvation of Souls, that were only to get a name of Mercy and Power, &c. I dare say such silly empty Creatures as they, would think they had wisdom enough to pardon faults in such a way; but herein will God get himself a name of wisdom, in saving souls in a very misterious way, therefore Christ is called *the Wisdom of God*, *Luke 11. 49.* and *1 Cor. 2. 7.* Alas in an ordinary way, poor shallow man could have found out a way to forgive men, I but herein doth Gods name of wisdom appear in his Son, who is the wisdom of the Father, he will declare his name of wisdom by going beyond all mens wisdom, to acquit sin, that's another reason.

Thirldly, He will acquit sinners, because 'tis the nature of his Covenant so to do, 'tis according to the tenour of Gods Covenant, though some times he may afflict them with a Rod, for their Pride or Wantonness, &c. yet (saith he) *my Covenant will I not break with them, nor alter the thing that's gone out of my Mouth, Psalm 89. 34.* Therefore *Jeremiah* pleads with God in prayer, *Jer. 14. 21. Break not thy Covenant with*

with us; What's the Covenant? Gen. 17. 7. To be a God to thee and thy Seed after thee, who are his Seed but believers, for he is the Father of the Faithful; Rom. 4. 16. so in Jerem. 32. 40. I'll make an everlasting Covenant with them, that I will not turn away from them to do them good, but I'll put my fear in their hearts, that they shall never depart from me, poor souls, 'tis possible they may sometimes slip out of the way, and go astray. I! but they shall never depart from me so, but they shall again own me for their God; it may be I may frown on them sometimes for their iniquities. I! by my loving kindness, will I not utterly take away from them, so in Exod. 34. about the 18. Verse God was furious with them but yet in Ver. 28. he would be their God, and they should be his people, they are his people still. he will perform the Covenant made of old with them, Exod. 34. 6. I am the God of Abraham, Isaac, and Jacob; who were sbrs? why, all of them believers, and thou art their brother that art a believer, and oh the goodness of God, that though we fail in performing our part of the Covenant, yet he never fails on his part; he is the same yesterday, to day, and for ever, Hab. 13. 8. And the Covenants that he makes abide for ever. I'll make an everlasting Covenant with them, to thy Seed too; I, but how long doth this Covenant stand firm, for term of years? no, no, man, 'tis for ever, 'tis an everlasting

7. *lasting Covenant, and established Covenant too;*
Jerem. 32. 40. Gen. 17. 7. To believers is it
 established, they are the Seed of *Abra'm*, though
 they were born of *Abra'm* after the flesh; yet
 they are not accounted *Abra'm's* Seed, or Chil-
 dren, if they be unbelievers and haters of Christ,
 so Christ tells them, *Iohn 8. 39, 40.* *If you*
were Abraham's Children, you would do the works
of Abraham; but now you seek to kill me; so
 did not *Abraham*: it is clear then that they are
Abraham's children that are so by Faith or Imita-
 tion, so that you see 'tis the nature of the
 Covenant that sins should be acquitted, that
 they may be a people in Covenant with him,
 and be a God in Covenant with them; these
 things may be profitable to you, but I intend
 not narration, but perpenstation, or a due search
 of our state, whether we are of that number for
 whom Christ dyed, and for whose sins he was
 sacrificed and slain.

It may be some will say, I, Christ dyed we
 know, but what are the singular advantages to
 us of his death, and if we be of that number of
 his beloved ones; why, that might be brought
 in here, to incourage thee to try thy self, but I
 shall give it thee (God willing) in a word, of
 consolation in the close of my thoughts on the
 Text; but before I go any further, I cannot
 but break out into a use of admiration! and
 first then beloved, here's the Free-grace of God,

in

in giving his Son a Sacrifice for those that be-
lieve, *John 3. 16: God (so) loved the World, how*
(so) why so as (one said) there is not such an-
other so, with (so) great love that he gave his
only begotten Son, and 'twas (so) freely too:
without the least motive to take with his love,
(so) loved the World as was unexpected by
them, (so) and in such away too; that could
never have been thought of, or contrived by all
the wisdom of all the Heavenly Host, it was
looked on as a demonstration of the love of A-
braham, to give up his Son a sacrifice to God,
and truly 'twas love indeed, I am afraid few in
our days have such a love, to give up a Son that
he loved, Gen. 22. 2. 12. I, but this was but to
give up the worse to the better, the Creature to
the Creator, but this was more: God gave his
Son, the better for the worse, the Creator to
dye for the Creature, oh infinite immense love,
that God should give his only Son, the Son of
his delight, Behold my Servant in whom my Soul
delighteth; and more then that, he delighted to
give him to dye, here is admirable Free-love too:
and it pleased the Father, or the Father took de-
light or complacency in bruising his Son: Oh
the free-love of God.

Secondly, Let us here admire the love of the
Son, that he should offer himself a Sacrifice for
sinners, that he that was offended should dye
for offenders; yea, that we should have th'of-
fended

fended set offenders free, yet this he did for ene-
 mies, *Rom. 5. 10.* It may be for a friend, or a good
 man some one or other would dare to dye, as in *Ver.*
7. But was it ever known that any dyed for an ene-
 my; yea, that he should lay down his life him-
 self, not by constraint but willingly, all the
 world could not take away his life from him,
 so he saith himself, in *Matth. 26. 53.* *Thinkest*
thou that I cannot now pray to my Father, and he
shall give me more then twelve Legions of Angels;
 they would soon have delivered him, or himself
 could have delivered himself; no, but he doth
 it freely without compulsion or force, *John 10.*
18. *No man taketh it from me, but I lay it down of*
my self: I have power to lay it down of my self, and
power to take it up again. Where art thou now
 that saist Christ is not God? was there ever
 any Creature that had power to lay down his
 life of himself? *Paul* in the strength of Christ,
 in Gods strength; could do all things, and in
 that strength could be not onely willing to be
 bound, but to dye, but he had not power to lay
 down his life of himself; and if it should be
 thought that any had power to lay down his
 life, yet no man hath power to take up his life
 again when he had laid it down; nay more, is
 it warantable for man to give his life of himself,
 and no man take it away: I, but saith Christ,
no man taketh it away; surely none that's a Crea-
ture hath this love of the Son; me thinks this
 should

Should endear our hearts to Christ, and make us
 cry out in the vehemency of our affections, as
 David did of the Law of God; *Ps. 119. 97. Oh
 how love I thy Law, it is my meditation all the day.*
 Oh how love I the Lord Jesus; when we want
 words, then oh how! oh how I love I the Lord:
*He is my Meditation all the day, yea, when I re-
 member him on my Bed, in the night watches, Psalm*
63. 6. Then my Meditation of him shall be sweet,
Psalm 104. 34. And it would be sweet indeed,
 if we could thus apply him to our selves, and say
 with David and Isaiah: *Oh Lord, thou art my*
God, Psalm 140. 6. Isa. 25. 1. This word (my
 God) is a sweet word, as when Jesus said to
 Thomas; *be not faithless but believing, John 20.*
27. Thomas answered, and said, (my) Lord and
(my) God. So in the 13. Verse, when the two
 Angels in white asked Mary; plain-hearted
 Mary; *What is the matter Mary, why weepest*
thou? why, saith she, *because they have taken*
away my Lord; How should this comfort poor
 souls, and how should this endear souls to
 Christ, and make them willing to go through
 any difficulty; when they can say he is (my)
 Lord; the very thoughts of Christ did make the
 Spouses heart so rise within her, that her ton-
 gue could not be silent, but she would be set-
 ting out his excellency as she was able, and when
 she had not words, when her Rhetorick failed
 her to express her self, she crys out as one in an
 extacy,

extacy, at such a raised rate, *he is (altogether)* lovely; and believer let me ask thee, (for others know it not,) is not Christ (altogether) lovely, in his love, and in his Free-grace, as I have said; and oh! that by the freeness of his love and grace, that any poor soul may be persuaded, that there is nothing on his part to be done in a way of merit; no, no believer, *Christ hath purchased eternal Redemption for thee, Heb. 9. 12.* And therefore there is nothing for thee to do, but answer his love with thy love; and that cannot be better known then by living to his praise, and rejoycing in him, and singing his praises, as *David saith, Psalm 81. 1. Sing aloud,* not only rejoyce, but sing, and sing (*aloud,*) *Make a joyful noise to the God of Jacob,* that is to the God of believers; yea, *Vers. 2. Take a Psalm and Sing:* but may a poor soul say I know this work, (or rather joy) for Saints, but how shall I know whether I am of this number of believers, true I here of glorious things for the Saints, *And glorious things are spoken of thee, oh! thou City of God;* but this is that which marr's all my joy, I do not know whether I am a believer? but what shall I do to know this, that shall be my work as fast as I can come to it; but before I give any Characters of the Saints of God, I would a little shew some of the various ways that God takes in the bringing home of his chosed to himself, and it may be

B

this

this may a little satisfie thee, and it may be thou mayst find out thy state by this, and truly we should try our state by any means: *we must examine our selves*, Solomon saith, Prov. 27. 23. *Be thou diligent to know the state of thy Flocks.* And should not we be diligent to know the state of our souls, and 'tis knowable, else why doth the Apostle say, *Examine your selves, whether you be in the Faith*, 2 Cor. 13. 5. *And give all diligence to make your Calling and Election sure*, 2 Pet. 1. 10. *Let us search and try our ways, and turn again to the Lord*, Lam. 3. 40. *Let every man prove his own work, and then shall he have rejoycing in himself, and not in another*; If he find his work sound, if his work be the work of God, if he hath believed in this Lord Jesus Christ, that is sacrificed for us: then shall he have great rejoycing in himself (alone,) and not in another; if a man examine himself (alone) and find his state good, he shall have rejoycing (alone) what ever others think or speak it matters not much; if he find upon due measure and search that his work be right, he shall have rejoycing in himself alone, and not in another; in Gal. 6. 4. Now it were in vain to bid us try our state, if it were not to be known, and I hope none dare be so bold as to charge the Spirit of God with Vanity. But now a little to hint at the various ways that God uses as means, to bring back lost man to himself.

First,

First, He doth it by a strong hand from Heaven : thus he did to *Paul* with thundrings from Heaven, as you may read at large, *Acts* 9. Poor *Paul* was amazed, he was in a storm, there arose Euraclidon upon him ; how is it with thee poor soul, didst thou ever find thy self tossed in the Tempestuous Waves of Divine frowns immediately darted out from the Almighty ; wast thou ever smitten down as it were on thy face, wast thou ever sensible of Divine anger against thy sin, try as thou readeest, but, briefly.

Secondly, Sometimes poverty and want is the means that God uses, so it was with the Prodigall, *Luke* 15. 15. When he was so hungry, that he would have eat with the Swine, then 'tis said ; *He came to himself* : though this is but a Parable, yet it teacheth us that it's Gods way, by poverty to bring home his children to his house ; try how 'tis with you, (I confess) I am afraid when some people are brought to great straits, then they will get into the fellowship of the Saints, that so they may be provided for, and indeed coming in, in such condition, their state is to be suspected, therefore look to it, for this is but too follow Christ for the Loaves, and is no less then hipocrisie : but if thou art sincere, and thou find'st upon due search thou hast no such design 'tis well for thee, God brought thee low.

Thirdly, God uses to shew his people Viti-

ons, to bring them to their considerations; as with *Cornelius*, *Acts* 10, beginning, God did send him to a secondary means, he must hear *Peter* what he shall tell him, but the Vision that he saw, was the first step to his conversion: this was the Vision of an Angel, that he saw at the ninth hour of the day. Have none of you met with the Angel of the Covenant at any time, that hath told you, you must go to *Peter*, to some faithful Minister, to inquire what you shall do, but this is not very frequent in our days.

Fourthly, Sometimes God compasseth men round with outward troubles, distresses, and afflictions: he doth afflict them with enemies, to bring them home to himself; this way God took with *Manasseh*, who was as wicked a man as any you Read of; yet such is the power of God, that he hath his way to bring him home to himself; he hath the hearts of Kings in his own hands, which are for the most part the untamedst hearts in the World, yet he turns them as the Rivers of Water, which way he pleaseth, *Prov.* 21. 1. As he did this King, *2 Chron.* 33.

When he was in affliction, he besought the Lord his God, and humbled himself greatly; note, here God brought him down, before he would humble himself, and he prayed to the Lord, and 'tis said he was intreated of him, how is it with you Sirs, try I pray you.

Fifthly,

Fifthly, Sometimes God brings them to read the Scriptures, and there he sets in and takes hold of their hearts; thus it was with that *Eunuck of Ethiopia*, a man of great authority under *Candace*, Queen of *Ethiopia*, who 'tis said had the charge of all her Treasure; note here by the way, that God calleth some great men, rich men, though Christ tells us, 'tis hard for rich men to enter into the Kingdom of Heaven, *Matth.* 19. 23. Yet he doth not say 'tis impossible; for the next words almost saith, *With God all things are possible*, and though the Apostle saith, *Not many Mighty, nor many Noble are called*, *1 Cor.* 1. 26. Yet he doth not say, not (any) for this *Centurion*, and this *Eunuck* that I speak of even now, were called, *And among the Chief Rulers many believed on him*, *John* 12. 42. But to return, pray you excuse a little my extravagancy, I say by reading the Word, this great Man was in Gods way, and God sendeth *Phillip* to second his endeavours, to open the Scripture to him, and so he Believed and was Baptized, as you may see in *Acts* 8. from the Vers. 27. to the end, this may be witnessed by History: that of *Austin*, and others; but I forbear, have any of you, to whom these lines may come, found a word by reading, take hold on your hearts with power, let experience speak, I must not enlarge. necessity lyeth upon me.

Sixthly, Sometimes souls are called by the

Preaching of the Gospel; and indeed this is Gods most ordinary way, *For Faith cometh by hearing*, Rom. 10. 17. And God hath ordinarily two voices in Preaching or speaking to sinners, to bring them in.

First, By the voice that shew them their sins and strikes thee down, or if you please by a terrible voice, the voice of his terrour doth sometimes sound, as that word: *The same Jesus whom you have Crucified, he is made both Lord and Christ*, Acts 2. 36. 'Tis as dreadful a word as could have been spoken, for it smote them to the very heart, and made them cry out: *What shall we do*, this voice made them a terror to themselves, this very voice did then shake their Earthly hearts, it shook them so, that they were never settled again, until 3000. of them were set down safe in Christ, but then

Secondly, God speak sometimes by a sweet still voice, after the fire of Christ love is stirred up to them, there comes a small still voice, then the voice of the Turtle is heard in our Land, a sweet mild voice; by this voice *Lydia's* heart was opened. Ah! when souls have the love of Christ spoken to their hearts, then the very love of Christ constraineth them, some one way and some other ways are brought over to Christ, by Preaching; yea, by hearing the word Preached, there were 3000. souls, Acts 2. and Acts 4. 5000. souls brought to Christ, these were glo-

glorious Sermons, that were the means to convert so many souls: and *Acts* 15. 7. saith Peter, *God made choice among us, that the Gentils by my Mouth should hear the Gospel, and believe.* So *Eph.* 3. 8. *Unto me who am less then the least of all Saints, is this grace given, that I should Preach among the Gentils the unsearchable riches of Christ, to make men see what is the fellowship of the Mystery :* Making men see, is the very first work upon a soul from God, now by the Word Preached, mens eyes are opened, therefore *Psa.* 19. 8. *The Commandment of the Lord is pure, enlightning the eyes,* and Christ first opens the eyes of the Blind; and men are turned from darkness to light, I cannot stand to quote you the Text's for all this, but you that are wise are acquainted with it; and indeed on the contrary, they that are lost, *The God of this World hath blinded their eyes,* And if the Gospel be hid, 'tis hid to them that be lost: *They that are not called, have their understanding darkened through the ignorance that is in them,* *Eph.* 4. 18. What say you, have your eyes been opened? have you by the Word been made to see these things? and is there a constraint laid upon you, to walk in the Laws of Jesus? 'tis the general consent of all I think, that Faith comes by hearing and preaching plainly, not with the enticing words of mans wisdom, but in demonstration of the Spirit and of Power, *1 Cor.* 2. 4. But if all

these voices and ways do not bring over souls, for God doth call and knock once, yea, twice, yet man perceiveth it not, he knocks by word, by mercy, by affliction, yet he hath another way, and that is

Seventhly, By a dream in a Vision of the Night when deep sleep falleth upon men, in slumbrings on the bed, what then, then he openeth the ear, and sealeth their instruction, that he may withdraw man from his purpose, and hide Pride from man, thus he keepeth back the soul from the Pit, Job 33.

15. I am not altogether ignorant, what some might say of this Text, but certain I am, God hath his ways hidden to men oft times; and I have been told by some serious souls, that I hope are precious in the Lords sight, in some dark Countrey, what the Lord hath wrought, even in this way, therefore fear not; oh soul! thou art safe from the Pit, that art called even this way, thus now I have hinted a little at the ways that God doth take to call home his Election. I'll now a little shew you how God doth in his ordinary way begin and go on step, by step, in his most ordinary way; and if it be a little disorderly, as to place, pray you put that to my charge, or bear if you can with me in so doing, I'll put things together;

First, God doth awaken men and open their eyes, and therefore they are put together by the Apostle; Awake thou that sleepest, and immediately

diately it follows, *and Christ shall give the Light*, Eph. 5. 14. And as I said before, Preaching is to make men see, Eph. 3. 9. So when Christ came, the first thing we read he did, was that the Blind received their sight, *Matth. 11.* And so when Christ begun to Preach, *Luke 4. 18.* What is the first work, to recover sight to the blind, therefore it was Prophefied of him, that he should be a light to the Gentils, *Isa. 42. 6.* to light them that they may see what a condition they are in.

Secondly, When God brings them to see their condition, then he brings them next to a willingness, to be out of that dangerous state in which they are: when he sees himself a lost fallen son of Adam, in a state of wrath; nay more, when he sees what he hath done against Christ, that 'tis he that hath taken Christ, and by wicked hands hath Crucified and slain him, then he wrings the hands, and is ready to tear the hair, then is there no way of escape: And this will in the

Third Place put him a doing, then with the pricked Jews and the Jaylor, *Acts 2. 37. Acts 16. 30.* *What shall I do to be saved?* Is there any hope for me? then the sould would fain be doing somewhat to pacifie Gods wrath; *Oh!* then, *will the Lord be pleased with thousands of Lambs, or with ten thousands of Rivers of Oyl: then shall I give the fruit of my body, for the sin of my*

my Soul, as in *Mic. 6. 7.* Then duty, prayer and fasting, and any thing, if that will stop Gods mouth (be it with reverence spoken) then do any thing, run any way; prethee soul take heed now, for now thou art in danger of miscar-rying: I am very much afraid, here many a soul hath run a ground and split, when they have been smitten, and could not for want of skill, know where to rest; they have fallen in with that poor deluded people to rest on their own repentance and their fastings, &c. Lord pitty such poor souls: I have had credible information of some that have thus been wrought upon and carried away; Oh Sirs, here is your greatest danger: Oh! now for a skilful Pilot to direct you, or else you sink and are undone, they lean to their own weak understanding, and not to Christ; and others there are when convinced, do divert the conviction, by seeking after satisfaction some other way: as *Cain* looked not after a Saviour, but went to Building a City, and so wore off the impression that was made on him, his heart was taken up with some inferior good, like him *David* speaks of, *Psalms 52. 7.* *That made not God his strength, but trusted in the abundance of his riches,* Instead of making the name of the Lord his strong Tower (which is Christ) *Prov. 18. 10.* He made his riches his refuge or City, therefore take heed now soul, and look about thee for a right remedy. That brings

er brings me to the next step.

Fourthly, God brings a poor soul to see a remedy, he then gives them a sight of his Son, by presenting him to their eye, they see before 'tis true at first, but that was their dreadful state, but that was but a glimmering sight or light to this, that sight so exceedingly terrified them, that they feared and quaked; and made them shriek out: *Oh, what shall we do*; That sight did not shew them as remedy; 'tis the sight of the remedy, and an apprehension of the possibility of attaining that remedy; that doth give a little hopes to a poor soul, when the soul seeth there is *Balm in Giliad*, and that there is a Physician there, this makes the poor soul look and long a little; and looking and viewing Christ, the soul will then loath it self the more, when it seeth it self so much unlike Christ? before it may be the soul heard of Christ by the hearing of the ear: but now my eye seeth thee, wherefore I abhor my self, and repent in dust and ashes; when the soul sees Christ in his doing and suffering, and that so freely, from no other spring then his own love! verily, then the poor soul thinks the worse of it's self, and says, I am not worthy; 'tis true I am a little Stung by this fiery Serpent, sin; but how shall such a defiled eye as my eye is, look upon such a glorious, bright and splended object as yonder brazen Serpent is, *Numb. 21. 9.* That stands upon the pole

pole, where Purity it self doth hold it up. But then a step more :

Fifthly, When Christ is presented and held out to a poor soul, then when the soul begins to see it's own unworthiness, then it will be much fearing that it shall not be accepted, will he (think you) entertain me; then Christ shews not only his beauty, but his willingness too, to embrace thee, and saith, do you think I am unwilling? Alas, that is the great complaint I have to make of you - *You will not come to me, that you may have life, John 5. 40.* Alas man, there is no want of will in me, but in thy self, I have done all that I can to make thee willing, which is a clear proof of my willingness; I have shewed thee that there is a necessity of coming to me, he that's stung cannot be healed, unless he look unto me, I have shewed thee that there is no cure any where else, no acceptance, no duty pleasing to God, unless you come to me; no, no, man thou canst do nothing without me, *John 15. 5.* And that there is neither name nor thing under Heaven by which you can be saved but by me, *Acts 4. 12.* If I had told you there had been any cure by your own Faith, or your own Repentance, or any thing else, then indeed you might have said I was not willing, because I told you, you might seek remedy else where; but I tell you I am very willing, yea, and I do wait for your acceptance of the love that I have declared

clared to you. " Oh, that you would not be
 " unkind to me, nor so cruel to your selves, as to
 " keep me out of your hearts any longer ; I pro-
 fess I am not willing of your ruine, but rather
 that you would be healed, I have life for dead
 souls, I have light for dark souls, I have strength
 for weak souls, I have holiness for polluted
 souls, I have ease for pained souls, I have health,
 saving health for sick souls, I have bread for the
 hungry, and drink for the thirsty, clothing for
 the naked, I have Salvation for lost souls : nay,
 what have I not that good is, and this I have re-
 vealed and declared : I have brought life, yea,
 and (eternal life) immortallity to light through
 the Gospel, and yet notwithstanding all that I
 have shewed to manifest their necessity; and my
 own willingness; yet I am forced after all to
 complain that there is none, (or hardly any)
 that stirreth up himself to take hold on me, me
 and my light, me and my life, me and my righ-
 teousness, though they see all their own righ-
 teousness to be as filthy Dung-hill rags, yet they
 will not stir up themselves to take hold on me
 with my all, : *Isa. 64, 7.* Come poor trembling
 sinner, come take hold of my strength, come
 thou that sin is ready to burn up thy spirit, I
 have water that shall allay that heat, come buy
 of me Wine to pour into thy wounds, come
 man without money of thy own righteousness,
 or thy own merit; come without thine own

worthiness, and when a poor soul is brought to see this indeed, why then in the next place :

Sixthly, The Soul even leans on it's Beloved, then Lord I am thine, and will be thine, then it runs, hastens to this *strong Tower where in it shall be safe*, *Prov. 18. 10.* Now the soul is lodged safely in the bosom of it's beloved ; Oh soul, who ever thou be that stand'st trembling and art afraid, thou art not worthy, I tell thee, he want's not thy worth, but thy willingness to accept his worth, therefore prethee give thy consent this day, this present hour before thou stir one foot out of the place, never talk of asking counsel of friends, nor bidding them farewell that ; are at home, as he in the Gospel ; (now) saith God, I never told thee another time, nor too morrow, *But now is the time, the accepted time, 2 Cor. 6. 2.* And too day if thou wilt hear my voice, *Hab. 3. 7.* Oh now, say as his children that had back-sliden from him, when he bid them return, *Jer. 3. 22.* *Behold we come unto thee, for thou art the Lord our God ;* If it hath not been done before, let this be the Marriage-day : let the knot be knit this day, do not put him off till to morrow ; he may leave thee to morrow to the hardness of thy heart, and thou mayst dye in thy sins and be damned.

It may be, some poor soul may now say : but I have not observed this all along in my soul, there-

therefore I doubt 'tis not well with me ? it may be so soul, yet there may be some that have, and some can remember, the manner how, the place where, the time when, God did call them to himself, and yet notwithstanding thou hast not taken such special notice of Gods way, yet Christ may be as truly thine as his. I! this would rejoyce my heart, indeed (would'st thou say if I knew it,) but how shall I know it: truly this leads me to the thing, I promised you to try my self; and you according to the measure and rule of the Law of liberty; and here I would perswade thee, to fall to the work of examination, and bring thy self to the Touch-stone of the Word; and if I speak not according to the rule, say that's mine, but if it be according to the Word, take heed thou reject it not, for by that Word thou must, and I must stand or fall; I, and presently too, do not put it off. If thou wouldst have present comfort to thy soul, or if thou would know thy danger; to it presently: Oh, I am afraid they that are so loath to come to the Sanctuary weights and measure, will at last when they are brought to it, be found with that (motto) on their foreheads, as is left on Record, touching the tryal of *Belshazar* that wicked man, *Dan. 5. 27. (Tekel)* thou art weighed in the Ballances, and art found wanting. Prethee Soul, come to the Sanctuary-scale betimes, that if thou should be found to light, thou

thou might have time to get weight, before the
 Market time be over and done; and here in this
 tryal I shall not confine my self to that one
 (only) distinguishing Carracter, that I find some
 Learned faithful men in the Church of Christ,
 do give out as the only distinguishing Carracter
 for souls to Judge their state by, and that is whe-
 ther God the Father, God the Son, God the
 Spirit, or else some inferior thing, (be it what
 it will or can be) be a mans or souls chief good,
 and the onely object of his delight and happi-
 ness. In plain English, whether or no upon due
 search (as we say in cold blood,) that is when
 a man (on the one hand) is not lifted up in any
 way from the Earth, from the consideration
 of trouble that sometimes are met withall among
 terrene things: nor on the other hand, when a
 man lyes pressed hard with some violent temp-
 tation, that he seems to take little delight in
 God: as *Job*, *Jeremiah*, and *David*, when Gods
 hand pressed them sore, these are not times for
 a man to pass a right Judgement of his state, and
 he that thus and then judges himself, judges on-
 ly according to appearance, and not a righteous
 Judgement, *John* 7. 24. And the Scripture doth
 plainly lay down a rule thus to judge a mans
 state by: namely, whether or no a man love
 God so as to leave all (not by constraint, but)
 willingly out of the love to God, and so is a
 clear and distinct Carracter of a mans state,
 what

what it is as may be easily cleared from, *Mat.* 10. 37. *Luke* 14. 26. And though it be of absolute necessity that we know this, else we can never have any solid and true joy in our hearts, or else as the Apostle saith to the *Gallatians*; we shall never rejoyce in our selves alone, yet I am perswaded that not one of many is able thus to judge of his state, though as I said even now, it is that that is our chief concernment as we value a well grounded peace. But with subordination to this great and grand Characters, I hope to hold out from the Word of Truth, many simptoms of a Heaven born soul, or of a soul for whom Christ is Sacrificed, as the Phrase in the Text is:

First, 'Tis a good sign Christ is thine, if thou hast heard the voice of Christ, *My Sheep*, saith Christ, *hear my voice*, he doth not say the Goats, or the Flocks of the World, or the Devil hear his voice, but *my Sheep hear my voice*; thou wilt say this was hinted at before, when it was said that one of the first things that Christ doth is to open blind eyes, and to unstop deaf ears, but I am not speaking of that now, but of *hearing Christ voice*, so as to know it from a stranger, for so saith Christ, *a stranger they will not follow*, *John* 10. 5. Now if thou hast that skill to know thy Lords voice 'tis a good sign, thou hast had some intimacy with him, I mean

so know it as not to be deceived by a counterfeit voice, but I'll be brief.

Secondly, Hast thou been made willing to follow Christ; *They that follow me in the regeneration, ye shall sit upon Thrones, judging the Tribes of Israel.* Try whether you are willing to follow Christ in duty, in ordinances, in afflictions: *If any man take not up his Cross and follow me, he cannot be my Disciple; Why so, because none is a Disciple, but such as follow Christ, Luke 14. 27. Matth. 10. 38. He that taketh not his Cross, that is, take it willingly, readily, for he doth not say take it when 'tis not laid on him, for Luke saith bear the Cross in that prequoted Text, which doth intimate that he must have it put upon him; try now man as thou goest, art thou willing to suffer shame for his Name, art thou willing to follow Christ, not only to his exaltation, but to his persecution, not to the Crown, but to the Cross, 'tis a sign thou art a Virgin, then if thou art willing to follow Christ where-so-ever he goes, Rev. 4. 14. Into a Prison as well as a Palace. I put in this here, because it follows the hearing of Christ's voice, *My Sheep hear my voice, and they follow me.* If I do set down things disorderly, not arising higher step by step, (for indeed when a Christian can follow Christ, he is come to a good degree,) excuse me in this for two reasons:*

First,

First, In that my time is but borrowed, or redeemed, if thou knewest how hardly, thou wouldst not say I offered thee that which cost me nought.

Secondly, Because I would now rather find out consolation, then windy ostentation, which is but to savour after the flesh, I can but hint at things, pray you enlarge them in your own Meditations.

Thirdly Hast thou a Holy fear of God upon thee, David crys out *Psalm 34. 10. Ob, fear the Lord all ye his Saints*, intimating, that none but Saints know how to fear him, he doth not say be afraid, but fear him; (there are two sorts of fear :

1. There is a slavish fear, arising from the apprehension of wrath, of punishment, such a fear as arises from guilt, thus it was with Adam, when he had sinned, *Gen. 3. 10. I heard thy voice in the Garden, and I was afraid*; he did not fear the Lord before he offended him; but he was afraid of his wrath, when he had offended, by the way take notice sinner (if thou shouldst cast thy eyes on this,) thou that darest sin boldly without fear, thou wilt afterward be afraid, yea, and tremble at the sight of wrath.

2. There is a fillial and childlike fear, or if you please a conjugal fear, and this arises from the goodness of God: *They shall fear the Lord and his goodness in the latter days, Hos. 3. 5.*

From the consideration of forgiveness, God should be feared; *There is forgiveness with thee, that thou mayest be feared, Psalm 130. 4.* 'Tis a fear of the right stamp: to fear him as one would fear to displease ones onely friend that one loved; as it is with those that are in Love, they will rather run the hazard of any thing then displease them; if their love be true, oh, this is the fear that God calls for, and gives a blessing to. *Blessed is the Man that thus feareth the Lord, Psal. 112. 1.* Therefore pass the time of your sojourning here in fear, 1 Pet. 1. 17. Why must it be in fear, why it follows; Forasmuch (or because) ye (know) you were not redeemed with corruptible things, but with the precious Blood of Christ. Oh Sirs, ye are they that know you were redeemed; Pass you the time of your sojourning here in fear; 'Tis true, a fear of the loss of Heaven should quicken us to diligence, as Heb. 4. 1. Let us fear, least a promise being left us, any of us should fall short of it; But the fear of standing God is the truest Gospel fear, and is surely the product of the Spirit of God, and so is a good sign in them that have it, that they are them for whom Christ is Sacrificed.

Fourthly; Hast thou received Christ; is he come in, it may be thou dost not remember the opening of thy heart to him so punctually as some may do, but doth thy soul find that all his enemies are made to stoop and give way before him;

him; when *Lydia's* heart was opened; how sweetly did she embrace Christ (in his Apostles) and constrain him to come in, all other her lodgers were made to give place I'll warrant you; canst thou say Christ (in) me the hope of glory, if thou canst 'tis well; time was he was without and stood and called, as *Cant. 5. 2. Open to me my Sifter, my Love, my Dove, my head is filled with Dew, and my locks with the drops of the night.* By the way let us look back on the patience of Christ, it may be it may raise our hearts a little, he is not like furious man, that will be gone if they will not hear at the first or second knock, he will in a spleen be gone, but Christ waits till his head is wet with the Dew, &c. methinks this should make us willing to wait on him, it may be he doth not presently answer all our requests; It may be with *Paul*, thou and I have some thorn in the Flesh, that we have sought God for the taking of it away, and we begin to be impatient, and to say we have waited, and prayed, and looked long and yet 'tis not taken away, we looked for peace, and behold no good, we looked for healing, and behold trouble, and we begin to fret and say as *Jehoram* King of *Israel*, did when trouble began to arise, and the Famine increase, *2 Kings 6. 33. Behold this evil is of the Lord, what should we wait for the Lord any longer.* Ah poor soul whoever thou art I pity thee, that hast been at any time in this sad temper, but

stay thy self soul with this, that Christ waited till his head was wet with thy Dew, &c. And to what end did he, and doth he wait, but to be gracious, so he saith, *Jf. 30 18. And therefore doth the Lord wait, that he may be gracious unto you.* Note, the force of that word (therefore) for that very end that he may be gracious. Oh! how long hath he waited for you, it may for some ten, twenty, thirty, forty years, and yet he saith he will wait. *Therefore will the Lord wait, not onely hath, but will wait.* Oh, why then should not we wait then for him?

I, but dost thou find after all this waiting that Jesus Christ is come in, thou wilt say it may be I would have Christ for my Saviour.

First, Hast thou received him for thy Priest, the Priest's under the Law, were changed by reason of mortality, but this man because he continueth for ever, hath an unchangeable Priesthood, but art thou able to say, thou art willing to cast thy self on him to bear away thy iniquities, I tell thee he is able to bear them, there is help laid on one that is mighty, and he is able to save to the utmost all that come to God by him, *Heb. 7. 25.* And he is not one that cannot be touched with the feeling of our infirmities, but was tempted as we are, that he might the better succour them that are tempted, and because of this Priest-hood, *We may come boldly to the Throne of Grace, Heb. 4. 16. Heb. 2. 8.* Alas we durst

not

not have looked God in the Face, had not Christ been our Priest, and undertaken this; but now we may come boldly and plead Christ with him; Oh, who shall condemn, 'tis Christ that dyed, *Rom. 8. 34.* Yea, when he let Angels go those noble Creatures, yet he condescended to take on him the Seed of *Abra'm*, he would be a Priest for poor lost man, *Heb. 2. 16.* Yea, he by this bare our iniquities into the Wilderness of forgetfulness, *Lev. 16. 21.* And truly we had need of one to bear away not only the iniquity of our transgression, but to bear the iniquities of our services, he is the Antitype of *Aaron* the Priest, to bear away the iniquity of our Holy things, *Exod. 28. 38.* When poor Believers are troubled with vain thoughts, and their Spirits are wandering in Prayer, or Hearing, or Meditation, or Readings; These Worm eaten services, the worms of evil thoughts will be creeping in, and eating out the heart of our prayers, yet Christ will bear away the iniquity of these Holy things, yea, when not only vain, but wicked thoughts come in: as in *Prov. 5. 14.* *I was almost in all evil in the midst of the Congregation*; Yea, thy very secret sins, which made *David* cry out: *Cleanse me from my secret sins*, *Psal. 19. 12.* Yet he is a Priest to bear away all sorts of sins, *The blood of Christ cleanseth from all sins.* Now Soul try thy self, art thou willing to have Christ for thy Priest? do not

deceive thy self, 'tis not so easie to take Christ for thy Priest, 'tis no small matter to come of from thy self.

Secondly, Hast thou received Christ for thy Prophet to teach thee; *All Gods Children shall be taught of the Lord, Isa. 54. 13. And a Prophet shall the Lord thy God raise up unto thee, of thy brethren, him shall ye hear in all things, Acts 3. 22. And this was of old Prophefied by Jacob, Gen. 49. 13. The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come: and to him shall the gathering of the people be: (this Shiloh was Christ,) and this gathering of the people to hear him, begun to be fulfilled, Luke 19. 48. For all the people were very attentive to hear him: or as some margins have it, they hanged on him; Now art thou willing to hear him, and to hang on his lip, to be taught by him, and none other, and to hear no other Doctrine then what he Teaches; dost thou indeed take him for thy Prophet, and with the Apostle, Gal. 1. 9. Dost account him accursed that brings any other news of Salvation; This is a second way we should receive Christ. But I proceed to the next:*

Thirdly, Dost thou receive Christ for thy King, to Rule and give thee Laws as well as teach thee, *Isa. 33. 22. The Lord is our Law-giver, the Lord is our King, not only King to save us, but our Law-giver to rule us: He is our*
King

King and he will save us, we must not think to be Kings our selves : Alas, what can we do, but he will save us, save us from sins, *Math. 1. 21.* And he will save us from our enemies too; the people of *Israel* did not save themselves by their own arm, but by the Lords arm, and by the Lords right hand, *Psal. 44. 3.* so in *Hos. 1. 7.* *I will have mercy on the House of Israel, and will save them,* (How) by themselves, by their own arm, not so, the Text tells you by the Lord their God, and 'tis Christ that is that horn of Salvation, in *Luke 1. 69, 71.* *That will save us from our enemies, and from the hand of them that hate us,* and it is he, in *Isa. 63. 1.* *That is Mighty to save,* and as he will rule in the Salvation of his people, so he will rule secondly in the destruction of his enemies, *1am. 4. 12.* As he is able to save, so likewise to destroy : *He shall Rule his enemies with a Rod of Iron, Psal. 2. 9. Psal. 110. 2.* *God will send the Rod of his strength out of Zion, and he shall rule in the midst of his enemies, and Vers. 6.* *He shall wound the heads of many Countries;* Though the proud ones of the World say, this man shall not Reign over us, yet he will bring them into subjection, whether they will or no; have but a little patience believe, and it will come to pass; but besides this Christ will be King in thy Soul, to tread down Sin and Satan, and art thou willing to have Christ King in thee to this end, art thou willing

He shall tread on the neck of every lust and corruption ; then dost thou receive him as King & right ; art thou willing he shall bring into captivity , every thought to the obedience of himself , 2 Cor. 10. 5. Dost thou receive him to give Laws too : and art thou willing to follow the Laws of none other Lord ; alas , when he hath given thee Laws , there is no other Law for any other to make after him ; an excellent place to this purpose , is that in *Eccel. 2. 12.* *For what can the man do that comes after the King ;* he saith before : *I turned my self to behold Wisdom , Madness , and Folly ; what was that , why in the latter end of the Verse , even thus which is already done ;* I turned my self to behold Wisdom ; Wisdom in the King to act Laws for his people , and when I saw the wisdom of that King ; I thought it was both madness and folly to think to act with more wisdom , for what can the man do that comes after the King , it is an interrogation implying anotation , what can the man do that comes after the King ? truly nothing who hath either wisdom or power to act after the King : if it should be of the Laws of the Church ; why that's already done : now soul , hast thou received Christ to be thy Priest , Prophet , and King : thy Priest to offer for thee , thy Prophet to Teach thee , and thy King to give Laws too , and Rule over thee , and to deliver thee from thine enemies Spiritual and Temporal ,

oral; yea, from Wrath to come; why if so,
 thou hast some ground to hope Jesus was Sacrificed for thee.

Fifthly, Hast thou Faith, precious Faith as Peter calls it, 2 *Pet.* 1. 1. 'Tis a good sign thou
 longest to the Lord, for that's it I drive at in
 the main, to give thee a little hope that thou art
 precious in the sight of God, and art within the
 compass of electing love, or one for whom Christ
 dyed, faith now is a precious grace: and it may
 be precious upon a double account:

1. In respect of the giver.
2. In respect of the Vertue of the Grace it
 self.

Oh, what a precious God is the Giver of this
 gift; he gives perfect gifts, and what a precious
 grace is this when given by God; 'tis of an in-
 estimable value, 'tis that, that doth make the
 saints rich, (rich in Faith) *Abrahams* faith was
 counted to him for righteousness, *Rom.* 4. 5.
And he that believeth on the Son, hath everlasting
Life, John 3. last: Not he may have it, but he
 hath it already, 'tis made sure to him, this faith
 is of a large extent, and will do mighty things:
 it will remove Mountains of sin and corruptions
 into the Sea of forgetfulness, *Yea, what ever we*
ask in Faith, it shall be given us, Mark 11. 24.
 And as Faith is the greatest and powerfulest
 grace, so unbelief is the greatest sin. Christ saith
 he will send the Spirit to reprove the World of
 sin,

fin, and what is that fin you may be in? *John* 16. 9. *Of fin because they believe not on me, so they could not enter in, because of unbelief, Heb. 3. 19. And without Faith 'tis impossible to please God Heb. 11. 6.* So that you see unbelief is our greatest evil, but in a few words Faith will help us do these things:

1. It will help us to give up our selves to God, for to follow him, this was that which made *Abraham* go up out of his own Country *Gen. 12. 4.* Though he knew not whether he went, as 'tis repeated, *Heb. 11. 8.* Faith will do more then we can express; it will carry a soul forth, above fear and above reproach, above good and bad report, through Fire and Water, how did it elevate the Spirits of those Champions for Christ in that little Book of Martyrs, *Heb. 11.*

2. Faith will enable us to receive Christ and good things from him that Christ may dwell in your hearts by Faith, (how) by Faith, *Eph. 3. 17.* And good things from him too: it was by faith that *Sarah* had strength to conceive Seed, and to bring forth a Child, and by Faith *Elizabeth* and *Mary* bare the two greatest that ever were on Earth, *Heb. 11. 11.* and the first of *Luke*: many more of this kind might be urged, but I hasten, Ah soul, to thee that believest all things are possible, therefore if thou findest this Spirit of Faith in thee, 'tis a good sign

sign Christ is Sacrificed for thee.

Sixthly, It is a good sign thy sins are acquitted, if Christ be of an inestimable value to thee, he that had found this Pearl of Price, sold all that he had to buy it. *Matth. 14. 46.* There are many precious in the World, many precious Friends and Relations, yea, more then these there is, that good name (so much gazed after among men,) *That is more precious then fine Gold, and all other precious things, Prov. 22. 1. Eccl. 7. 1.* Yet all these and all he hath, doth he not value at the rate that he value's the Pearl of Price: Oh unto you that believe, to you that Christ hath been Sacrificed for, Christ is very precious; Ah sou', is Christ more precious to thee then all things, hath he the highest room in thy heart, higher then thy Teacher! I speak to thee that dost as 'twere deifie thy Minister.

And thou Minister, if it should fall into thy hand to peruse this: hath Christ a room in thy heart higher then they that sit in the highest seat in the Meeting: I speak to you that are partial and have such respect to persons, you that the great ones do so seat themselves about in their attendancises on the Word, I tell you a man may love Christ more then sinners, and yet not love him more then Saints, especially them that bring you in your greatest revenues, you'l say, is there any such as these? If you should, I would answer you by another question, what meaneth

meaneth your bearing with great ones, great faults when you'l rebuke the poor of the Flock sharply for a smaller faults, but you will (it may be) say I am out of my way, so well to return, how dost thou prize Jesus Christ above all things, then 'tis a good sign Christ is thine, and thou art his; try as thou goest along, for this is indeed the only distinguishing Carracter of a Believer; Enlarge it in thy Meditation.

Seventhly, They that have Christ slain for them, will not do as the multitude do, neither as the multitude of oppressors, nor as the very multitude of professors do, *Exod. 23. 2. Thou shalt not follow a multitude to do evil;* alas there be many, very many too; too many professors go on in an evil way, in the neglect of many duties; and in many evil ways and unwarrantable paths, and have no Scripture light to guide them; they take up things on trusts, it may be because such and such do so, but the true Believer will not do so, *He knows many be called but few chosen, Matth. 20. 16. And narrow is the Way, and straight is the Gate, Luke 7. 13.* Poor soul, thou seest the great numbers of the World running after their lusts, and taking their swing in ungodly ways, in excessive eating and drinking, and rioting, I! and the professing world too, they are posting on as fast, (though in a more pleausible way,) in their pride, and ambition, and haughtiness, in their conformity

to the foolish fashions of this World, which vanish away; Oh, how many in England that (are glorious professors) are Non-conformists to the Worlds worship, that yet at the same time are real Conformists to an Harlots attire, and other professors are posting as fast after the world as if indeed it were their only happiness, and all this because there are so many do so, and yet counted Saints; but now if thou art one that dost not delight in the way of the multitude, 'tis a good sign God hath set thee apart for himself.

Eighthly, He that Christ hath dyed for, will be good in bad times and bad places: so it was with *Noah* in the old World, so with *Lot* in *Sodom*, and *Joseph* in *Egypt*; I need not quote these places they are so well known: thus it was with *Nehemiah*, with those Sabbath-breakers, and with *Job* in the Land of *Uz*; and so with *David*, *Psal.* 120. 5. *Wo is me that I sojourn in Mesech, and dwell in the Tents of Kedar*; so in *Revel.* 2. 13. 'Tis spoken of the Church of *Pergamus*, *I know thy works, and where thou dwellest, even where Satans Seat is*, this was a bad place, and yet there thou holdest fast my Name, and hast not denied my Faith. Note here, Satans Seat was the place where the Devils Servants did Tiranize over the Saints, and yet in that wicked place they held fast the Faith, these were some of those Virgins that are spoken of
in

In the *Rev.* 14. 4. *That were not defiled with Women, Virgins*, what were they? them that were never Married, were they them that vowed Chastity? no that's not the meaning of it, but they were clean from being defiled with false Worship, they did not meddle with Idols and false Worship, and this is called in the *Rev.* 14. 2. Fornication; he speaks there of Fornication by Idolatry, and they were not defiled with this Womanish worship, which is else where called no less then Whoredom, *Hos.* 2. 2. *Let her put away her Whoredom out of her sight*, what did she commit Whoredom with Men? no, *Ezek.* 6. 9. will clear it, *With their eyes they went a Whoring after their Idols*, now these were they that were not defiled with Idols, and therefore are called Virgins; Oh, who would defile ones self with such filth, but if thou keep thy garments pure in such a day, 'tis a good sign Christ hath clasped thee.

Ninethly, 'Tis a sign thou art a servant of Christ, when he calls thee to his work, and thou dost not stand parlying with him, whether it may be for thy advantage or no: when Christ calls men to his work, they oft times consult whether it be for their advantage, or for their profit, or their honour, or their safety; and they stand parlying with Christ, under pretence of prudence, and for their security; but now his servants will go readily about his work, they will

will not stand parlying whether they shall or shall not go about his work; this is no vain notion of my own brain; I'll give thee Scripture for it: Look in the *Gal. 1. 15. Vers. 16.* When is pleased God to call *Paul* by his Grace, and to reveal his Son in him, to preach among the Heathen, what then, did he plead and say will be for my safety; will it not be prudence to forbear a while to see the event of things, no such *Paul*: But immediately I conferred not with *Flesh and Blood*; I did not stand but went into *Arabia*, &c. Now soun, canst thou say thou goest to *Christ* & work without parlying, 'tis a good sign *Christ* hath called thee.

Fleshly; 'Tis a sign thou art one that *Christ* is Sacrificed for, if thou delightest in the will of God, saith *David*, *Thy Law is written in my heart*, how doth that appear, why *I delight to do thy will*; one that delights to do the will of God, 'tis a good sign *Gods Law* is written in his heart, now the will of God is made know in his Law, and therefore he that delight in the Law of God, doeth delight in his Will, And blessed are they that delight in his Law, *Psal. 1. 2.* And that delighteth in his Commandments; No less I am sure then fourteen times in the *Psalms 119.* doth *David* express his delight in the Law, Statutes, and Testimonies of God, as you may see with a ease with your eye in 14. 16, 24, 32, 35, 47, 54, 70, 77, 92, 111, 143, 162, 174.

Verſes, beſides the many places more in the *Pſalms*, ah ſoul doſt thou delight, and delight greatly in the Law of God. But I would not be too tedious.

Eleventhly, 'Tis a ſign thou art Gods, if thou doſt what thou doſt for God willingly *Psalm* 110. 3. Thy people ſhall be a willing people in the day of thy power, when the power of the Lord takes hold on thy heart, thou wilt be willing to ſerve him, and in *1 Chron.* 29. 9. A willing mind and a perfect heart are put together: and if there be firſt a willing mind, then thou art able to do but little for God, yet 'tis accepted, *2 Cor.* 8. 12. Theſe things might be much ſpread or expatiated, but time is very precious with me.

Twelfthly, 'Tis a good ſign thou art a child of God, if thou doſt deſire to enjoy the ordinances of God, as thou waſt wont to do, ſuch an expreſſion David hath ſome where, ſo in *Pſal.* 27. 4. *One thing have I deſired of the Lord, what's that, That I may dwell in the Houſe of the Lord:* That is in the aſſembly of the Saints, and ſo in *Pſal.* 26. 8. *Lord I have loved the habitation of thy Houſe, and the place where thine honour dwelleth;* He had experience what God was uſed to communicate there; why David, could you not rather love the place where all your Courtiers and Nobles, and where are all the Royal retinue? Oh no, *I have loved the place where thine honour*

honour dwelleth: This was that which made the Apostle *Paul* exhort them in *Heb. 10. 25*. Not to forsake the assembling of themselves together, there be some do forsake the assembling of themselves together; I, but saith *Paul*, do not you do so, why, he knew that there Christ was used to display his Banner of Loye over them, *in thy presence is fulness of joy, Psal. 16. ult.* I; a little kind of Heaven there, to them that know it, these know somewhat of the worth, of Spiritual Bread and Food for souls, that makes them rather desire the Bread of affliction, and the Water of adversity, then that their Teachers should be removed into corners, *Isa. 39. 20*. They know 'tis sad when there is no Vision in the Land, *1 Sam. 3. 1*. And indeed it must needs be sad, for there the people perish, *Prov. 29. 18*, so in *Amos 8. 11*. When the Famine of the word of the Lord shall come, they shall wander from Sea to Sea too and fro, from Countrey to the City, as they do in a small measure at this day, to seek the word of the Lord, and shall not find it, and in *Verf. 13*. *In that day shall the fair Virgins and young Men faint for thirst*; Ah, how many are there that are but new born Babes and Virgins, and young Men in Christ, how do their souls hunger and thirst, and seek after some to break the Bread of Life to them, and can find none, their souls are ready to perish; and they long to go into the Lords House, into the assembly

bly of his people ; Oh, how do they sigh, and sob, and groan ; and Lord in thy bowels hear their cry, and groanings, and come down and deliver them, and send them Bread ; without cockle of Mens inventions, and mildew of Sophisticated and corrupt Doctrine : but if thou art one that desirest the ordinances of God and to be in the assembly of his people, 'tis a sign thou art a child of God, prethee soul bring thy self to a tryal, 'tis very sad if thou canst find no looks, nor longings after any thing of God.

XIII. 'Tis a sign thou art a child of God, if thou lovest the Word of God, mark dost thou love the Word of God, 'tis a sign thou art one of the children of God ; Oh saith *Job*. *I have esteemed, or I have hid or laid up the Word of his Mouth,* for so it may be read, *more then my necessary food, or my appointed portion ;* he esteemed it so that he hid it or laid it up in his heart ; oh what a soul was here ; that had rather be without Bread, than without Gods Word ; so *David* in the *Psal.* 119. 97. wants words to express it, and therefore (sighingly) he lifts up his voice and (saith,) *Oh how love I thy Law,* so *Ver.* 113. *I have vain thoughts, but thy Law do I love ;* Yea, though wicked men hate it, and make it void, yet then will I love it the more, which is intimated in that word, (therefore, *thy Servant loveth it,* *Vers.* 127. And in the *Vers.* 140. thy Word is very pure ; I, tryed or refined, therefore

fore thy servant loveth it, because his Word was pure without Sophistication, therefore *David* loved it; Ah soul, dost thou love the Word of God, as 'tis a naked pure word, 'tis a sure sign thou art Gods, and therefore mayst take peace to thy soul: Oh soul, peace to thee, so in Verse 165. Great peace have they that love thy Law, note great peace (have) they, not (shall) they, but (have) they that have thy Law thou that lovest Gods Word; 'tis a good sign that word hath spoken peace to thee, thou art Godly, and God hath set thee apart for himself, *Psal. 4. 3.* Examine as thou goest along soul, and take comfort as thou find'st it in thy poor soul; Oh, if God by his Word will but speak peace to thee, it will be that that passeth understanding.

XIV. 'Tis a sign thou art one for whom Christ is Sacrificed, if thou canst venture to follow Christ, which way soever he goes, *Rev. 14. 4.* *These are they that follow the Lamb whither soever he goes*, and 'tis said these are Virgins, chaste Virgins, Spoules of Christ are not only willing to follow Christ into Paradise, but whithersoever he goeth into the Desert, or into the Wilderness, whithersoever he goeth.

XV. 'Tis a good sign thou art a friend of Christ, if thou canst cordially pray for thy enemies, this too many is a searching one, (this I am afraid is a hard saying who can bear it,)

thou dost not come up to thy Lords order, if thou dost it not, *If thy enemy hunger give him Meat; and if he thirst give him Drink: for in so doing thou shalt heap coals of fire on his Head, Rom. 12. last.* The meaning is those good things done to him, will be like fire, that is heaped upon mettall to melt it down, that is, shall be even dissolved into another nature, it will melt the heart, *Mat. 5. 44. Pray for them,* for whom, for them, them that are our friends, them that pray for us, no for thy enemies, them that despightfully used you. this ever and anon Christ hint's at; *Forgive them that trespass against you,* I say some, we will forgive them, but we'll swear we will never forget them; take heed that's of the flesh, but to forgive thy enemy, is not only to be Christ's, but to be like Christ, *Phil. 2. 5. Let this mind be in you which was also in Christ Jesus;* Ah, how happy a soul art thou that can do this, but do not mistake soul: I do not say make him thy friend, no, I should be loath to make my mortal enemy my bosom friend, or my familiar frierd, as *David* speaks *Psal. 41. 9.* Yet notwithstanding this, we should pray for them, and that will be pleasing to God, and if we please God (as certainly we shall) in thus doing, who can tell but God may (at least) make our enemies to be at peace with us, *Prov. 16. 7.* Oh soul try thy self, canst thou pray for thy enemies,

mies, 'tis a good evidence thou art one for whom Christ is sacrificed.

XVI. Canst thou trust and wait on Christ; I put these together, for the one is as it were the evidence of the other, for he that wait's on God, surely doth trust him, else why doth he wait on him, *Psal. 84. 12. Blessed is the man that trusteth in thee*, Blessed (is) he, he (is) in a state of grace, that trusteth God for soul and too, 'tis no better then hypocrisie, to say we trust God with our souls; and cannot trust him with our bodies; *Paul*, could trust God with his life, *In whom we trust, he will yet deliver us*, *2 Cor. 1. 10.* Oh then trust in the Lord, and wait on him too; *And blessed are all they that wait for him.* Art thou in any distress, and God doth not yet deliver thee, wait on him, he will come, this was the temper of good *Jehosaphat* when he was in distress, *2 Chron. 20. 12.* When he knew not what to do, but (saith he) *our eyes are upon thee*, Ah, I'll wait on thee however, this was a good sign it is well with a soul, multitudes of Scripture witnesseth this.

XVII. Canst thou rejoice in the grace of God in others; this is sad to tell; some seem to have grace themselves, and yet do not love to see grace in others, at least they cannot abide others should exceed or outshine their grace, they hate to see others come up to any degree of grace more then they; I am apt to suspect the

truth of their grace, that they envie others graces; but sure I am, 'tis a sign of a good soul that loves to see, and rejoyce in the sight of the grace of God in others, take one clear Text for this, *Acts 11. 23. Barnabas when he came to Antioch, (where the Disciples were first called Christians,) when he had seen the grace of God, was glad; Oh soul, dost thou see any thing of the grace of God in others, of the Image of Christ in others, and art thou glad and rejoycest to see it, 'tis a sign thy grace is true.*

XVIII. Canst thou in any measure commit thy concernments to God, *Psal. 37. 5. Commit thy way to the Lord, dost thou throw thy concerns on him, or roll thy self on him, so the word signifies; Ah poor soul, hast thou a burden of care and trouble on thy back: cast it on him, for he hath bid thee do so, and such a place you shall find: 1 Pet. 5. 7. Casting all your care on him, for he careth for you; Put thy trouble off to him, for he will bear it; soul, dost thou find thy heart taken off from a carking distrustful care, 'tis well for thee; but I hasten to the next.*

XX. Dost thou long for the accomplishing the glorious promises of God to the World: the world is now much out of order, so much, that the whole Creation groaneth, but dost thou long to have it set to nites; there are promises of Christ's Kingdom set up: not in word only, but in power; my friends who ever you are

must tell you there is a King to Reign in Righte-
 ousness, *Isa. 32. 1. Yea, his dominion shall be*
from Sea to Sea, all Kings shall fall down before
him, and all Nations shall serve him, Psal. 72. 8.
1. Let them be never so Potent Princes, and
ever so stout and populous Nations, yet they
shall all fall down before him, and in that day there
shall be a root of Jesse, which shall be for an Ensign
to the people, Isa. 11. 10. In that day, what day,
 why this doth refer to Gospel-times the latter
 days, *And my Servant David, shall be their*
prince for ever, As you may read at large, Ezek.
from Verse 22. to the end of that Chapter;
 who that David is, I shall not now stand to dis-
 course, onely I would desire you to compare
from Verse 15. to 22. together with
1st of Luke 32. 33. Vers. and besides this pro-
mise, he hath promised great things to his
Church and People, Psal. 72. 7. In his days shall
the righteous flourish, They shall not be under
the hatches then, Then she shall have Judges as
at the first, and Counsellors as at the beginning,
Isa. 1. 26. Then the Mountain of the House of the
Lord shall be established in the top of the Mountain,
 and many things more, *Isa. 2. 4. first Verses.*
 when there shall be that, that good *Hezekiah*
 longed for in his days, *Truth and Peace, 2 Kings*
19. Yea, and then shall the great light break
forth, that they shall not need to teach every
man his Neighbour, this will be a day that they
 shall

shall know from the greatest to the least, that their sins are forgiven them, *Jer.* 31. 34. What will those do then, that say that Teaching is a Trade; when all shall know, they shall not need too Teach every man his Neighbour, there be many in our day would hide all the knowledge in their own Studies, and would not have the ordinary people to know so much, certainly these do not long for this promise to be made good, let them take heed, least they be found none of the number that Christ was slain for, for Light is promised, the light of Christ shall shine; *The Earth shall be filled with the knowledge of the Lord, as the Waters cover the Sea;* That is an universal light shall break forth, *Hab.* 2. 14. And there is Holiness to the Lord promised to be written on every Pot and Cup in the Lords House, and on the Bells or Bridles of the Horses; Holiness not only in Worship, but in Mens civil imployments, the very Carmen and Drawmen (as a Holy Man saith) shall speak of his Kingdom, and talk of his Power, there shall be a Spirit of Holiness poured out universally, *Zach.* 14. 20. *Then shall iniquity be put to an end, and then transgression shall be finished, that's the day the iniquity of Israel shall be sought for, and shall not be found; Jer.* 50. 20. And there is promised an Union among the Saints, they shall serve the Lord with one consent, *Eph.* 3. 2. 9. There shall be no more heart burnings

ings and divisions among them, but *the*
children of Israel and Judah shall go together, weep-
ing and seeking the Lord, Jer. 30. 4, 5. Are not
 these glorious promises soul, these and many
 more are made, which I shall not stand to mul-
 tiply; here are glorious and precious promises,
 that the Saints shall enjoy in this world, and if
 not we a succeeding Generation may, we will
 not limit the Holy one of Israel, but live in the
 faith of it, that he will make good every word
 (his) time: Ah, that it may be said of us in
 an after age if we see it not, as of them, *Heb.*
11. 13. These all dyed in the Faith, Now if thou
 longest for this glorious day and promises, 'tis a
 great sign thou art one of his; 'tis a good sign
 he was slain for thee in his humiliation, if thou
 dost long for his exaltation, it is not likely
 his enemies should desire his coming and his
 glory; therefore comfort thy self, if thou art
 one of them that pray, and believe, and hope,
 and long, for this glorious day: but I proceed
 to the next, which will require great grace, strong
 faith.

XX. Art thou willing to suffer for Christ,
 joy in tribulations, I put them together,
 though they might have been divided, for 'tis a
 higher degree required to joy in suffering, then
 barely to suffer; *Paul*, (when the Holy Ghost
 testified) in every City saying; bonds and affli-
 ction wait for me, yet saith *Paul* none of these
 things

things move me, they do not trouble me, I do
 not lay them to heart, So that I may finish my
 course with Joy, Acts 20. 24. And saith he in
 Acts 21. 13. I am ready not to be bound only, but
 also to dye at Jerusalem, for the name of our Lord
 Jesus, When his friends came and hang'd about
 him, and cryed pray you Paul, pray you Paul
 go not in danger; Oh saith Paul, what mean ye
 to weep, and to break my heart; I am ready, not
 only to be bound, but to dye at Jerusalem, And in
 Phil. 1. 29. It is given to believers not only to be-
 lieve, but also to suffer, Matth. 5. 12. Blessed are
 they that are persecuted for Righteousness sake, and
 1 Pet. 3. 14. If ye suffer for righteousness sake,
 happy are ye, nay, if ye be but reproached for
 the name of Christ happy are ye, Rom. 4. 14.
 And if you hold fast till the Death, I'll give you
 Crown of Life, Revel. 2. 10. And in Revel. 12
 11. They loved not their lives to the Death, nor
 they did not value their lives for Christ: so in
 Acts 5. 41, 42. They went from the presence of
 the Counsel, (how) rejoicing that they were count-
 ed worthy to suffer shame for his Name; Oh soul
 art thou willing to suffer shame for the name of
 Christ, not that it is shame indeed, to suffer for
 Christ, but it is an honour, and so it may be
 understood: art thou willing to suffer for
 Christ, then happy art thou, For the Spirit of
 God and of Glory resteth upon you, 1 Pet. 4. 14.
 And then for the other thing, to joy in tribulation

Idolion, that is a degree that is above bare suffering; take that Text in *Rom. 5. 3. We rejoyce in the hope of the Glory of God, Is that all; no not only but, but we glory in tribulation also*; 'Tis a clear sign, that if thou canst suffer for Christ, thou art happy, and 'tis a clear or rather more clear, when thou canst glory in suffering for Christ; see how it is with you.

XXI. Is thy heart born up under any affliction; and livest above the troubles of this life; and dost not murmur nor repine at the hand of God, take a Text for this, because I should be loath thou should ground thy confidence on any opinion of mine, *Isa. 33. 24. The Inhabitants shall not say they are sick; the people they dwell therein shall be forgiven their iniquity; They shall not say they are sick; the sense of pardon doth take away the sense of pain, the sense of sin being taken away, doth carry them above the sense of sickness.* Oh precious Word, worthy to be written in Characters of Gold, this is a high and noble degree of grace, I do confess.

XXII. Canst thou go on cheerfully in thy way, where God hath set thee; canst thou go on comfortably in thy Calling, and about thy Employment that God calleth thee too: It may be thou lookest on this with a slight eye, I know not how it is with thee, but I profess I find this as hard as any, when the Eunuch was brought home to God, in *Acts 8. 39.* 'Tis said *he went*

in his way rejoycing, It made the poor man so cheerful, that he went on his way rejoycing, but I'll not stay on this; try how it is with thee soul, if I can but a little help thee, I have what I aime at,

XXIII. Art thou willing to do good, and to communicate to others thy poor brethren the Saints, this they did in the *Acts* 2. 44-45. They had all things common, they sold their possessions, and parted to them that had need; Oh what is become of this Spirit in our days: where shall a man find an old Church in so glorious a Spirit as this young Church was in, oh 'tis sad to tell how the bowels both of People and Ministers too, are shut up at this day, and he is noted to be none of the Lords Children that *Hath this Worlds good, and seeth his Brother need, and shutteth up his bowels of compassion from him.* 1 *Job.* 3. 17. Understand this aright, he doth not say to any one, no, but *seeth his Brother in need, Thy Brother in Christ, and 'tis a right Spirit to be ready to distribute, willing to communicate, not to be haled to it, as a Bear to the Stake, but to be ready and forward, as Paul speaks of them in 2 Cor. 9. 2. For I knew the forwardness of your minds, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, To be so ready to give that you rather wait to grive, then to be asked, this is a good sign of thee,*

XXIV. Doth thy heart rise within thee against

against sin, and the filthy conversation of the
 wicked, and the company of the wicked too, I
 put altogether, for 'tis of the same Impost, the
 soul of that righteous *Lot* was vexed, and was
 moyed within him, *To see the filthy conversation*
of the wicked, 2 Pet. 2. 7. 8. He see their sin and
 his heart did rise to see their unlawful deeds,
 and to hear their Ungodly Oaths and speeches,
 and indeed this is the true nature of a child, to
 have his heart risen within him, when his Father
 is wronged, thou maist ('tis possible) rise a-
 gainst sin in thy self, as 'tis an enemy to thy
 own wellfare, and as 'twill ruine thee, but this
 is not so clear a mark thou hatest sin, as when
 thou hatest sin where ever thou seest it, the true
 child will not onely hate that he himself shall
 wrong his Father, but that others should wrong
 him, that he hates too, the very affection of a
 child cannot but stir to see his Father wronged,
 which brings to my mind a story I have heard
 of, a Dumb-son of *Cresus*, that seeing one about
 to smite his Father, the affection in him broke
 the bars of his speech, and made him cry out,
 (to the astonishment of others,) in these words;
 O kill not *Cresus*, thus the generous childs affe-
 ctions will stir within him, if his Father be smit
 at; Oh soul, is it thus with thee, is thy soul
 vexed and græved to see the dead of the wicked,
 and dost thou loath the company of the wicked,
 they that are Gods, care not for the company

of the wicked, in Jer. 13. 17. I was not in the assembly of Mockers, so David, Ps. 26. 4, 5. I have not sat with vain persons, neither will I go in with dissemblers; I have hated the Congregation of evil doers, and (will) not sit with the wicked, Note the expression (will) not sit with them; his (will) is not with them; that is, his delight is not in them; poor man, he was fain to be with them, and a great while too; which put him to complain in Ps. 120. 6. My soul hath long dwelt with him that hateth peace, if I do but speak of peace they are for war, I would be quiet, but they are all for fighting; A poor soul must of necessity be with them sometimes, I, but I (will) not, I desire not to be among them, I do not love their company, I care to fight for them, that I would not be buried with them, that seems to be intimated in that Ps. 26. quoted even now, Ver. 9. saith David there, Gather not my soul with sinners, nor my life with bloody men, gathering what is that, by it is meant burying, tis a word that was used in Old Testament times, Gen. 25. 8. Abraham dyed in a good old age, and was gathered to his people; So David saith, Gather not my life with wicked Men, I never loved their company in my life, nor do I desire to have it when I dye; now soul, is it thus with thee, tis a good sign thou art a child of good, because thou hatest the Image of the Devil.

XXXV. Dost thou preferre Gods work before thy

thy own employment, before thy own advantage; if thou dost, 'tis a good sign thou art a child of God, this Spirit was found in *Nehemiah*, when *Samballaz* and *Geshem* sent to him, he sent them word back again, *That he was doing a great work, and he could not come down, Nehem. 6. 3.* Why should the work cease whilst I leave it, and come down to you; Oh, how many thousand of professors in our age, doth this one Text condemn, how many professors in our days will not onely leave Gods work when they are sent for, but will leave the work of God without being sent for; Men are so far from giving *Nehemiah's* reply, that they plead for leaving Gods work, to follow their own, and the devil hath not forget his old trade of transforming himself into an *Angel of light*, he can tell them 'tis lawful to provide for their Family, & they are worse then Infidels that do not, but this *Nehemiah* might have as many excuses as thee, who ever thou art, and yet *Nehemiah* would not leave the Lords work, no, he preferred the Lords work and esteemed it a great work, this Christ would have all his children do, *Matth. 6. 33. Seek ye first the Kingdom of God and his righteousness*; I, and that's the work that should be done in the first place before all other things, try how 'tis with thee, if it be thus, 'tis a good sign thou art a child of God.

X XVI. Hast thou in any measure overcome

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the World, and dost thou seek the things above; I put these together, for they are of the same import, 'tis a sign thou art quickned with Christ, if thou seek the things that are above, and gett'st the world under thy feet; this made Moses condemn the Treasures in Egypt, alas he valued it not, Heb. 11. 26. so John 1. 5. 4. He that is born of God overcometh the World, and as they have overcome the World, so they seek the things of another; Paul would have the Corinthians live in the world like Men and Women of another World, 1 Cor. 7. 29. It remains that they that have Wives, be as they that have none; no, why should they run away from them; no that's not the meaning, but they should sit loose from them, if God call for them, be as willing to part from them, in his fear without repining at Gods hand, as if they had none at all, And they that weep as though they wept not, and they that rejoyce as though they rejoyced not, and they that buy as though they possessed not: and they that use this World as not abusing it; Note well, the Apostle doth not say you shall have no Wives; nor you shall not weep, nor receive, nor buy, nor use this World; no, but take heed how you have, and do things in the World, as if the Apostle should say, I would not have your hearts set on these things, We should use the World to carry us to our Fathers House; but we must take heed you rest not here; Arise, arise Man,

this

this world is not thy rest. Get wings man and fly up, live like men of another world in this world, such a life as this did *Paul* live, when he said, *Our conversation is in Heaven*, *Phil. 3. 20.* Why *Paul* are not you among the Saints on earth, & among men on earth, yes, but converse in Heaven, I trade about Heavenly things; my thoughts Heavenly, my affections Heavenly, my conversation Heavenly, my words they are Heavenly too; they are such as are a Paradox to the Men of this world; the men of the world, speak of the world, & the world hear them, but said the Apostle, *We are of God; and they that know God hear us; and they that are not of God heareth not us*, no poor Creatures they know not what we say; *1 John 4. 5.* if you speak of God, the world know not what you say, these are out of their reach; therefore Christ said to the poor blind Jews, *You do not understand my speech; (why) because you cannot hear my Word*, in *John 8. 43.* 'Twas a mystery that he speak to them; therefore *Paul* saith, *3 Cor. 2. 14. The natural man receiveth not the things of God, because they are Spiritually discerned*, Talk to him of Meat and Drink, and Sleep, and ease, and the pleasures and sports of this life; and this he heareth and knoweth, this is sensual, not spiritual; *Jude 19.* This his sense understandeth talk to him of a Kingdom that consisteth of Meat and Drink; this he is willing shall be his Heaven; but alas poor carnal man;

thou art mistaken, *The Kingdom of God consisteth not in Meats and Drink, Rom. 14. 17.* But now soul, hast thou overcome these sower things, and is thy heart set on Heaven, hast thou thy heart soaring aloft, I am afraid the most professors of this age are great strangers to this, and many other things, that are the life of Christianity, what ever specious pretences they may make, yet their very practices speak it out to loud; but if thou art one whose life is in Heaven, then thou art one of wisdoms children, *For the way of life is above to the wise, Prov. 15. 22.*

XXVII. Art thou a new creature, then 'tis a sign thou art in Christ. Are all old things done away, the old Companions, the old lusts, the old love of the folly of this world, is turned into the love of Heavenly things, *2 Cor. 5. 17.* It may be thou canst not shed tears so plentifully, why man repentance doth not so much consist in that; but is thy nature changed, and dost thou abhor thy self, as *Job 42. 6.* Dost thou find in thee a hatred to thee way of wickedness, that thou wast wont to love, and a love to the things of God; that of old thou wast wont to hate, dost thou loath sin, and loath thy self for sin, 'tis a good sign thou art in Christ, it may be formerly thou wouldst not have this man to reign over thee, but now give me Christ or else I dye, formerly thou wer't alive and active in sin, *But now thou art dead to sin, and a-*
live

live to God, Rom. 6. 11. Now you do not allow your selves willingly in any known sin; Oh soul 'tis well with thee thou art pure in heart, though not perfect, yet in part

XXVIII. Hast thou a spirit of prayer and supplication poured out upon thee, when *Paul* was converted to Christ whom before he persecuted, *Ananias* was bid to go and enquire for *Saul* of *Tarsus*, for behold he prayeth, why did he never pray before, possible he might utter words before, but he had not the Spirit of Prayer before, there be many from the invention of memory, or in a form seem to pray excellently, that yet do not pray in the Holy Ghost, *Acts 9. 17.* And you know *Jude* speaks of praying in the Holy Ghost, *Jude 20.* So that men cannot pray but by the Holy Ghost; Men may as I said mumble over a form of words it may be, I, but a man cannot pray, but by the Holy Ghost, 'tis the Spirit of God that will help souls to pray, to confess sin, and to plead promises; the Spirit helpeth our infirmities, with groans that cannot be uttered, he that hath the Spirit, can come to God as a Friend, and say, Father I have need of such and such mercies, I have need of strength against sin, and such and such corruptions are like to overcome me, he that hath the Spirit of God is the Friend of God, as *Abraham* was called the friend of God often times: take one place for the rest that

comes next to my hand, 2 *Jam.* 23. Now a friend of God can go and plead with God, and say Lord, such and such sins and corruptions are to hard for me, but Lord thou hast said, *Micab.* 7. 19, 20. *Thou wilt subdue our iniquities, and cast our sins into the depth's of the Sea; Oh Lord, perform the truth to Jacob, and the mercy to Abraham that thou hast promised (yea sworn) to our Fathers in the days of old, Now* soul, if thou dost find in thee a Spirit of Prayer and Supplication, that thou canst plead with God, in his promises; as I have instanced here in one; why then, 'tis a good sign thou art thy self called of God, and precious in his sight, but I would hasten toward an end of these things.

XXIX. 'Tis a good sign thou thy self art in Christ, if thou art willing to bring others into Christ, grace is of a diffusive nature; it will spread it self, *Peter*, (saith Christ) *when thou art converted, strengthen thy Brethren, Luke* 22. 23. It may be this is of a second conversion, and you know *Paul* speaks of travelling in *Bith.* again till Christ be found in the *Galatians*, *Gal.* 4. 19. It seems to intimate they were born before, but were turned aside to crooked pathes, for saith *Paul* Verse 20. I stand in doubt of you, but I will not dispute it here, but leave it to the sober wise, but however, *When thou art converted, strengthen thy Brethren*, that is, do what thou canst.

canst to convert and confirm others in their most Holy Faith; *Wherefore Brethren edifie one another, as also ye do, 1. Thess. 5. 11.* Grace will beget, and strengthen as many as it can; it will draw others what may be to the good ways of God; *Come, saith David, and I will tell you what God hath done for my soul, His spirit was full, it was ready to break before it had vent; and thus it was with the Woman of Samaria, when she had once heard Christ, She run into the City and saith: Come, oh come, and see a man that told me all that ever I did; She was willing they should know all that ever she knew of Christ, and so saith Paul, I would thou wer't such as I am, except these bonds, Acts 26. 29.* Oh, how did his soul long for the conversion of others, in *Rom. 10. 1. My heart's desire and prayer for Israel, is that they may be saved; Soul, is it thus with thee, dost thou know thy friends and relations to be in an unconverted estate, and dost thou long and pray they may be converted, Is thy fellowship with the Father, And dost thou desire their fellowship may be with you, with the Father, and the Son Jesus Christ, and dost thou declare to others what thou hast seen and heard of Jesus Christ, that thou mayest draw them into fellowship with Jesus, 1 John 1. 3.* If so, 'tis a good sign thou art one in Christ.

XXX. And lastly, If thou art in Christ thou lovest the Saints of Christ, not love

them barely as they are men, but as they are Saints, a man may love another, but not upon the account as he is a Christian man, he may love him as he is of a sweet behaviour and carriage, or as he is a relation, or as an acquaintance, or as a friend that may be profitable to a man in the World; I, but I speak of love to a Saint, as he is a Saint, and therefore Christ saith, *He that giveth to a Prophet*; not as he is a man or a friend, *But as in the name of a Prophet, shall receive a Prophets reward*, Matt. 10. 41. 42. Now I say, if thou lovest Christ's Disciples thus, thou art in Christ, and Christ saith, *by this shall all men know that ye are my Disciples*; how so, why, *If you love one another*; John 13. 35. This Spirit was in Moses, which made him say, *If thou wilt not forgive their sin, blot me out of thy Book*, Exod. 32. 32. Which Book we would with submission say, 'tis the Book of his Temporary Life, and truly this was great love that he would lay down his life for Israel, in this he was a Type of our Lord; so David had a great love to the Saints, and a delight in the Saints, Psal. 16. 3. *To the Saints, and to the excellent in the Earth, in whom is all my delight*, Had David nothing else to set a little of his delight upon, yes, David was a King, he had a Crown and many things else to have delighted in, but *to the Saints and to the excellent, in whom is all my delight*, David's delight was all on the Saints,

Saints, and that with good reason, *because they were most excellent*; Why had not David many mighty Men of Valour that were excellent ones, you may see a whole Catalogue of *David's Worthies* in the *1 Chron.* 11. 10. to the end; and were none of these Noble Princes of valor (that were in his Court) his delight; no saith David, *to the Saints in whom is all my delight*; and it will appear by the delight he had in the company of them that fear the Lord, *Psal.* 139. 63. *I am a companion of all them that fear thee*, Not of Nobles and great Men, of whom then: *Of all that fear thee*, why David, there be some poor Men that fear God, dost not thou think scorn David (being a King) to company with poor Men, no saith David, *I am a companion of all that fear thee*, and 'tis so with others too, (saith David) *Vers.* 74. *They that fear thee will be glad to see me*, or when they see me: the Saints be glad to see one another, therefore David saith again, *Vers.* 79. *Let those that fear thee turn unto me*, be they poor or rich, be they those that fear thee, *Oh, let them turn unto me*; be they Servants, or any I'll keep them company that fear the Lord; I, but David would it not credit thy Court to keep Ranters and Swearers, for the World saith, he is no Gentleman that cannot swear, no saith David I'll keep no such as they are, *My eye shall be on the Faithful in the Land, they shall dwell with me*, *Psal.* 101. 6, 7. *But far those that work deceit,*
they

*they shall not dwell in my house, nor he that telleth
 lyes shall not tarry in my sight :* This was the Spi-
 rit that was in David he loved the Saints, let
 them be poor or rich, be they Masters or Ser-
 vants, *All that fear thee, I am a companion too :*
 by the way, give me leave one word to those
 ones of this age we live in : Sirs, how many will
Dauids practice condemn, he was a companion
 of all that fear God, he was a King, and it may
 be thou art some Trades man, and yet thou
 thinkest scorn to converse with the poor Saints,
 if he be some of the great ones of the City, then
 thou art a companion of such, but if a poor
 Saint come to thee, then thou art in haste, or
 some one or another stay for me ; this is a sad
 Spirit that is crept in among us in these days.
 And from this also may Ministers themselves be
 rebuked, and that sharply too ; truly among
 you, men of low estate, are low in esteem, for
 ought I can discern, else what meaneth this
 courting of the great ones, while the poor of
 the flock stand by disregarded ; and when a poor
 man comes to speak with you, I am busie, come
 another time ; when at the same time if a great
 one comes, then make all ready to give them
 entertainment, and all possible respect shewed
 them : Sirs, what doth this come short of that
 charge, *Jude 16. Having mens persons in admi-
 ration, because of advantage ;* If it be not really
 so, I appeal to you, whether or no you do not
 give

give others just occasion to judge so: Oh Sirs, precious in the sight of the Lord are all his Saints, and so should they be to you, excuse me that by the by; I return to the Apostles evidence, they were also of that Spirit to love the Saints, 1 John 4. 19. *We love him, because he first loved us.* Ah, but how shall we know that we love him, Verse 20. *He that saith he loves God, and hates his Brother, is a lyer.* How shall we know who loved God, Verse 21. *He who loves God, loves his Brother also,* and Chap 5. 1. *Every one that loveth him that begat (that is God) loveth him also that is begotten of him,* Soul, dost thou love him that is begotten of God, then thou dost love God, love God, may many a man say, why I never saw him, how then should I love him, Chap. 4. 12. *No man hath seen God at any time,* Exod. 33. 20. No man can see God and live, but in John before quoted: *If we love one another, God dwelleth in us; and his love is perfected in us,* Note his love is perfected, or compleated in us, Ah soul dost thou love thy Brother; Saint indeed, 'tis a good sign thou art a child of God: it may be thou thinkest thou hast but little grace, it may be but as a Mustard Seed, 'tis but as a spark of fire in a great heap of ashes, a spark of grace in the midst of a great heap of corruption, or it may be thou dost not shine in the sight of others so eminently, it may be thou canst not discourse nor pray so excellently

lently to appearance, as some can; I, but dost thou love the brethren, then I'll assure thee 'tis very well with thee, who these brethren are, Christ tells us, they are they *that do the will of the Father, Mark, 3. 35.* not thy natural brother, if he hath not grace, he is not thy brother in Christ; *'Tis well with thee if thou lovest the Saints,* so saith the same Apostle, *1 Epist. John 3. 14.* And with that I'll wind up all as to these things; *We know that we are passed from Death to Life;* Why, how dost thou know, *John,* we know by this, *Because we love the Brethren;* dost thou love the Brethren of Christ above and beyond all other men, and as they are the brethren of Christ meerly upon no false account, but only as they are the Brethren of Christ and the Family of God, and as they are *the Citizens of Heaven,* 'tis a sure sign thou art a child of God, and to use the Phrase in the Text: *One for whom Christ is sacrificed.* Thus now I have gone over those Characters that have been found upon some one of the Saints or other that are found in the Word, and though it may easily be discerned that they might have been contracted, yet let such remember I design (if the Lord will) the relief of some poor soul that is ready to give up all hope, and not what will be spoken either in praise or dispraise.

For he that will adventure in this sort, must not mind mens good or bad report, examine thy self

self therefore soul, by what is before thee ; and
 if thou canst not find all these things in thee,
 yet if thou findest but here and there one, if God
 set in by his Spirit, thou may'st find a little re-
 lief to thy poor trembling soul ; and if thou art
 found sincere before the Lord, thou art a righ-
 teous one, one that Christ the Righteous is
 slain for, and so comfort is to be ministred to
 thee, and that leads me to a use of consolation ;
Say ye to the righteous it shall be well with him, Isa.
3. 10. So in Eccl. 8. 12. Surely it shall go well
with him that fears God, Here is comfort soul for
 thee if in Christ, who ever thou art, if thou art
 born of God, though but a day old ; yet sure-
 ly it shall be well with thee, art thou in doubt
 touching thy condition, as in *Dent. 28. 66.*
 Doth thy life hang in doubt before, and thou
 fearest day and night, and hast no assurance of
 thy life, of thy pardon, of thy Salvation, why,
 behold God hath bid me tell thee, (to which he
 hath added this word of assurance,) *(surely) it*
shall go well with them that fear God, thou saist
(surely) there's no pardon for me, no peace to
 me, and surely it shall go ill with me at last ; Ah
 poor soul doth thy life, thy pardon hang in
 doubt, and hast thou no assurance of thy life,
 why, yet surely it shall go well with them for
 whom Christ dyed ; but what consolation is
 there to be ministred to such, truly abundance,
 more then I can tell thee of, *1 Cor. 3. 9. Eye*
hath

hath not ſeen, nor ear heard, neither can the heart of man conceive, what is prepared for them that love him; but, ſaith the Apoſtle in the next words: *'Tis revealed to us by the Spirit, 'tis the Spirit of God oh ſoul, that revealeth the conſolation of God to thee, 'tis the Spirit that ſheweth things, (and ſo comfort) that is to come; and though I cannot tell thee all thy comfort, yet I'll tell thee ſome of thy comfort, for 'tis God that comforteth us in all our tribulations, that we may be able to comfort you, which are in any trouble, by the comfort wherewith we our ſelves are comforted of God; but in a few particulars, I'll ſhew thee ſome of the conſolation that pertaineth to thee:*

First, I will ſhew thee a little what thou ſhalt be delivered from:

Secondly, What thou ſhalt partake of and be priviledged too: very briefly.

First, Thou ſhalt be delivered from the vengeance threatned againſt the wicked; Ah ſoul, let me tell thee, it ſhall be ill with the wicked; Iſa. 3. 11. 'Tis true, the Godly man may be afflicted for his ſin; for God doth not willingly afflict nor grieve the children of Men, Lam. 3. 33. No 'tis for ſome ſin he will viſit you; ſometimes the Godly Man ſhall not go altogether unpuniſhed, Jer. 30. 11. But here is their comfort, I will not make a full end of you, no many at time; Wrath he turned away his anger; and did not ſtir up all his wrath,

wrath, Psal. 78. 38. It may be he let out a little of his anger, like the leakings of a Floodgate, but yet he did not let open the Flood-gates of his wrath, that the full stream might sweep all away before it; but now he opens the Flood-gate upon the wicked, he reserves them for the stroke of wrath, he takes away the wicked with his stroak, *The wicked is reserved (till when) till the day of destruction, Job 21. 30.* Yea, he shall be brought forth to the day of wrath, or as the Hebrew is, *the day of wrath's*, That is more then one, wrath upon wrath, one upon the neck of another, oh wicked man hear, and consider, and tremble, if these lines fall into thy hands, that there is wrath upon wrath for thee, and whilst thou livest in thy lust, and thy sin, thou dost but *Treasure up wrath against the day of wrath, Rom. 2. 5.* Yea, wrath to thy (soul) man, as you may see in Verse 9. I put in that now because I have met with some that have disputed it, that only the bodies of men shall be punished, and not the soul: Oh, but here is a word, that there is not such another in the whole Book of God to confute thee, so emplatcally laid down, *Terribulation and anguish upon every soul that doth evil*, upon every soul of man that doth evil. Where art thou now that wilt cavil against the souls being punished? where is the soul that shall not suffer now? if it be of an evil man; Oh I am afraid the hearts of many speak
this:

this: that the soul shall not suffer, as doth plainly appear by their lives; but 'tis clear as the day, that the wicked shall suffer, *Psal. 9. 17. The wicked shall be turned into Hell, and all the Nations that forget God, Oh thou that forget God, God will not forget you to turn you into Hell; and make; you that forget God, shall have the same, portion with the wicked, God's wrath is hot against them that forget him; hearken you that forget to pray to God; Mark what's your doom, nothing but wrath, Jer. 10. 25. Pour out thy wrath (or fury) on whom, on the Heathen that know thee not, and on the Families that call not on thy Name; Oh, hearken you prayerless Families, you are reckoned with Heathens on Gods account, count your selves what you will, wrath shall come upon you, certainly sinners shall be destroyed, if wrath will do it, Psal. 37. 8. The transgressors shall be destroyed together, and the end of the wicked shall be cut off. You that have transgressed together, you that have been unclean together, you that have been jovial, and carous'd it together, profaned my day together; why, you shall be destroyed together, and your end shall be to be cut off; and he that hardeneth his neck against this or other reproof, shall be destroyed without remedy; a Godly man hath Christ for his (remedy,) I, but a wicked man hath no remedy, he never looks after Christ for his remedy, and therefore he shall*

shall be destroyed without remedy, Prov. 29. 1.

Oh Sinner, there are hundreds of threat's against thee, but I shall stand to give thee but one more; *Isa. 1. 28. They that forsake the Lord shall be consumed*, Not (may) be, but (shall) be, consumed, a Godly man may be afflicted, but he shall never be consumed, God will not make a full end of him, but a wicked man may be, shall be consumed, but now oh soul thou that art in Christ, thou shalt be delivered from all these threatnings, much more from the things threatened, that will unavoidably come on the wicked; and when ever thou readest any threatnings else, (that would require abundance of time for me to recite) thou may'st look on them, and say, these I am delivered from: and is not here comfort soul? soul, remember I have told thee, a Godly man may be afflicted, but a wicked man shall be consumed; I'll wind up this head with a Sentence: they that hold thee Faith of Christ may suffer persecution, *2 Tim. 3. 12. But they that cast off the Faith of Christ, they have damnation, 1 Tim. 5. 12.* That's the first thing for thy comfort.

Secondly, Thou art delivered from sin, from the power of sin now, and shall be delivered from sin perfectly, they for whom Christ is slain, have their sin taken away, if not out of their conversation; yet out of their consciences, *1 Cor. 15. 3.* For I delivered to you first of all

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how

how that Christ dyed for our sins, that was it that made Paul triumph and say, *Oh Death where is thy sting, now the sting of Death is fin*; and Christ hath taken away that, therefore he is called a Lamb, that taketh away the sins of the world; and his name is called Jesus, For he shall save his People from their sin, *Mat. 1. 21.* Now oh soul, is it not a mercy to be saved from thy sins, is not this comfort for thee, thou dost not save thy self, but another loveth thee, Mark *(he) shall save (his) people*, not save himself by the light within himself, but he shall save his people, that is, those whom the Father giveth him; Now if sin doth sometimes overthrow thee, yet Christ will help thee up again, that it shall not destroy thee; thou shalt be the Conqueror at last: and therefore, though the Devil and Sin, doth upon some advantage foil thee, yet say to him in the words of the Church, *Mic. 7. 8.* *Rejoyce not against me oh mine enemy, when I fall I shall arise, I have one to help me up:* When a wicked man falls, he cannot rise again, he has none to help him up: but here is comfort for the Godly man, he hath one to help him up: *Solomon saith, Eccl. 4. 9.* *Two are better then one (why so) for if they fall one will help up his fellow, but wo to him that is alone;* Wo to that man that falls, and hath no strength to rise again, and more he hath none to help him up; Wo to him that is alone, but the Godly man hath

hath another to help him up: a now soul, hast thou this Christ, is he indeed slain for thee, here is comfort for thee then: thou art delivered from sin, that it shall not wound thee; though it may wound thee, yet thou shalt overcome; yet do I not speak this to few; Pillows under professors Elbows, as if it were tollerable to fall by sin, nor will this bolster up any professor in willfull sin, under a pretence of failings; oh what a sad thing is it to see a professor shake the head in the Congregation, as if the Word affected his heart, and yet he will pursue the World, hotter then the Devil doth pursue him with temptations, or as if there were no other happiness then these; and what a sad thing is it to see in the refinedst Congregation, foolish Pride with an impudenece face, place it self in the uppermost Seat; Oh what outstretched necks are there, and what a great deal of laying on of apparrel; Oh how sad is it to tell, that professors and their families come as gaudy as the profanest Gallants, and what scraping acquaintance will there be with these, and for ought I see, these find as good acceptance with the Preacher as any, nay with many more; for these are like themselves, and their Wives many of them are as Modish as the Court, in their white Shooes, and white Coats; like so many Mag-pyes, or fools in a play; and indeed professors in general are too too guilty in laying out for the back; Sirs, let me ask you all

one question : and answer your consciences, if not me, as you will one day answer the great God : do you think Gods poor people do not stand in more need of relief, than your backs do of toys ? I do not ask you so much whether it be an odious thing in the sight of God, and true Christians, but I ask you what answer you will give, when the eternal God shall say, I gave you or made you Stewards, of so much of the worlds goods, (I say Stewards) for the proudest of you all have nothing of your own, for all you say I have riches, I have this and that, but what answer will you make, which will it be best, to be able to say, I laid it out on Gallantry and Grandure, to make a pompous shew, or else to say, I have laid it out on the poor members of Christ : and indeed 'tis observed, that at Collections for the Poor, that the finest folks give the least ; I am not ignorant of your many evasions and tricks to favour your Pride, but though you may put off me, with these, yet remember how will you be able to answer the eternal God, the searcher of all hearts, you that are the Lords Ministers, me thinks you should loath such persons when you meet them ; as I have read of a great Man, that was such a lover of Justice, that when he met an unjust man, he would vomit up choller ; methinks you that love plainness should vomit up choller, when you meet Pride and not complement it : I would

not

not have thus disgraced, but that professors are saying (when they are forced upon it,) this is our failing; this is a grose falling to follow the multitude to do evil, and to do as the most do, but yet remember still believe, if thou fall'st thou hast a help, a Saviour to save thee from thy Sin.

Thirdly, Thou shalt be delivered from sorrow, it may be poor soul, thou art now sorrowing and mourning, thou hast on thy black Sute, though it may be for thy breakings with God, and thy untoward walking, art clothed with black down to the ground; Jer. 14. 2. Well, but bear up soul, the day is hastening that there shall be no more such complaints; *There shall then be no more oh my back, my head and heart, for all sorrow and sighing shall fly away*, Isa. 35. last, *And God shall wipe away all tears from thy eyes*, Revel. 21. 4. *For there shall be no more sorrow nor mourning*: For so it may be read, now it may be instead of such Oynment that run down Aarons Beard, even to the skirts of his Garments, Psal. 133. 2. Tears it may be are pouring down to the ground, yet if thou be one that Christ is slain for: all this shall be done away, thou shalt see no more sorrow nor fear, and will not this a little comfort thee.

Fourthly, Thou shalt be delivered from Wrath to Come, do the thoughts of death and darkness terrifie and afright thee, why Jesus that is slain

for thee, *He hath delivered thee from the power of darkness,* Coloss. 1. 13. Oh what a mercy is it, but he will (yea he hath) *Delivered from Wrath to Come,* 1 Thess. 1. 10. And is not here comfort to soul? let this heat thee up that art in trouble; it may be thou feelest some of the wrath and fury of an enraged enemy here, for a time; but here is matter of rejoicing for thee, they cannot make thy sorrow last long; and the wrath that is to come; that Jesus hath delivered thee from; thus now I have shewed thee what thou shalt be freed from by Christ.

In the next place, I would a little shew thee what thou art priviledged unto; and indeed I can shew thee but little of it, oh what tongue can tell what it is indeed.

1. Thou art priviledged to be a Son of God; and what dimensions of Glory is this, 'tis to be an Heir and a joint Heir with Jesus, To sit on the same Throne with him, and have a Crown put on thy head by him, Rom. 8. 17. And thus with believers, John 1. 12. As many as received him, to them gave he power to become the Sons of God; To them gave he power, or right, or priviledged, (for the Word will bear it) to become the Son of God; And let me say this, 'tis no small honour, nor no small priviledge to be a Son of God, Gal. 3. 26. For we are all the children of God by Faith in Christ Jesus; and in Eph. 1. 5. Having Predestinated us unto the adop-

tion of Sons, or Children; by *Jesus Christ*; And oh what an honour is it to be a Son, or a child of God; which made the Apostle *John* 1. 3. admire; oh 'tis a wonder, *Behold what manner of love is this, that the Father hath bestowed: or conferred, upon us, that we should (be) and not onely (be) but be called the Children of God, or Sons of God; and is not this comfort for thee oh soul, that art a child of God; it is looked upon as no small honour, to be the son of a Prince, but what is it to be a son of the Prince of the Kings of the Earth.*

2. Thou hast a right to all the promises of God: and there are given to believers exceeding great and precious promises, *2 Pet.* 1. 4. And all are made to them in Christ, look through all the Book of God, and you will find abundance of promises, why they are all made to him that is in Christ, and in Covenant; *For all the promises of God in him, are yea, and in him Amen, 2 Cor.* 1. 20. That is they are all made through him, indeed and in truth; and is not here comfort oh soul, to have all the promises to be thine, thou hast a right to them all.

3. *All things shall work together for good unto thee, Rom.* 8. 28. All things this is strange language will some say, marry, it may be will every man say, will work for good, but affliction will come some times; and will that work for good: yes *David* could say, *It was good for me that I*

was afflicted, Psalm 119. 71. I, and God will bring the evil designs of wicked men, to work for the good of his Saints, I might have gathered this up into particulars; but spare me that; but to return, God will work good out of the evil will of other men to the Saints, Gen. 50. 20. Saith Joseph to his brethren that sold him, but as for you (malicious you: envious you;) you thought evil against me, but God meant it unto good, God can bring good out of evil to his Saints, nay let me say more, God can bring good out of the sins of his Saints; I speak not this to encourage thee to sin, 'tis a sign thou art a child of the Devil and not of God, if thou sin that grace may abound; But God makes the sins of his people serve, to humble his people; Oh, saith the Church in Mic. 7. 9. *I will bear the Indignation of the Lord, because I have sinned against him*, Oh, it makes a soul silent from complaining; yea, it humbles him, and so it works for good to the Saint; now soul, is not this a comfort, when all things shall work together for good to thee.

4. Thou art honourable in the sight of God, Isa. 43. 4. *Since thou wast precious in my sight, Precious by vertue of my Sons precious Blood and Covenant, applyed by a precious Faith, Since thou wast precious in my sight, thou hast been honourable*. A man in the sight of Men may be honoured, I, but he that is Christ's is honour-

able,

able, and precious ; Yea, his very *Blood shall be precious in Gods sight*, *Psal. 72. 14.* And is this no priviledge oh foul, and doth it not comfort thee, but I hasten to the next, and as fast as I may towards a close of this.

5. The things of this life are blessed to thee, therefore *David saith*, *Psal. 37. 16.* *A little that a righteous man hath is better then the riches of many wicked*, The little the righteous man hath is as gold ; but what the wicked man hath is like dross, what compare is there between gold and dross, a little gold is much better then a great Mountain of Dross and Dung ; alas a wicked man when he is fullest is inneed, he hath some little crevice that want's filling, so *Job saith*, *Job 20. 22.* *In the fulness of his sufficiency he shall be in strait's*, not only in his sufficiency, but in the fulness of his sufficiency, if a wicked man hath much substance, yet there is a canker eat's at the root : and therefore as one observes a shilling will go as far with some, as five will with some other, but the righteous is blessed in this, that his store is increased in the spending, the little that the righteous man hath, is like the handful of Meal in the Barrell, and the Oyl in the Cruise, that did increase in the pouring forth, *1 Kings 17. 12.* Oh Sirs, there is many a man that hath an estate, and never enjoys it, he knows not which way it goes ; but the little the Godly man hath increaseth, and doth him good,
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when he eat, and drinks, in the strength of his meat, and drink, like *Elijah* goes for many days, and is not this a mercy, but may some say; you say that we have it blessed to us; but we have but a very small pittance of these things below, we are fed 'tis true, we cannot deny, but 'tis as we say, but from hand to mouth, so that let me add.

6. The day is hastning that *the righteous shall inherit the Earth*, Much Scripture looks this way: I'll only hint a few, *Mark* 10. 30. Though a man loose all for Christ sake; yet he shall receive an hundred fold, I, but when, mark the next words, *Now in this time*, note that this time, is meant the time of this life: *Matth.* 5. 5. *The meek shall Inherit the Earth*, and if my Memory fail not, no less then six times is the same thing hinted, nay spoken plain in the 37. *Psal.* how this shall be, and when, I shall not now stand to dispute, but they shall enjoy peace in it; and none shall vex and trouble them; I'll give you one Text, not to trouble you with more, *Isa.* 32. 17, 18. *The effect of righteousness shall be quietness*, and mark it, this is meant of a time the Saints shall have here, and if you observe it, it is the time of Christ's Kingdom, *Verse* 18. *And my People shall dwell in a peaceable Habitation, and in sure dwellings*, I, but though your dwellings may be sure; yet you may be disturbed, no the next words saith in quiet

quiet resting places; ah soul is not this comfort that thou shalt live in peace, (but I forbear any further proceeding on these things; least they should not be born, among the Godly themselves, 'twould be sad Sirs;) if any of you should fall short of this for want of faith in it, but another priviledge is this; *John 14. 13.*

7. All your prayers shall be heard, the wicked may pray as long as they live, yea, tell their hearts ake, yet God will not hear them, *Ezek. 20. 31.* *As I live saith the Lord, I will not be enquired of by you, (you) what you, Verse 30.* *Them that have been polluted after the manner of your Fathers, Hear this, you that plead for the Whoredom of your Fathers, which whoredom is meant Spiritual whoredom, oh how many are there that go on in Idolatrous and in Ceremonious ways, and can give no reason for so doing, but because their Fore-fathers did so, hearken what God saith to you that say, thus did our Fathers, and shall we be wiser then our Fathers, God will not be enquired of by you, or hear you when you pray to him, for 'tis all one, but now Godly Mens prayers are heard, I'll give thee Scripture, for on my word I desire to urge nothing on thee, and if the Word speak it, tremble man to doubt it, or to contradict it, Jer. 29. 12. 13. Then shall ye call upon me, and pray to me, and I will hearken unto you, and ye shall seek me and find me; when ye search for me with all*

all your heart ; Note that (ye) and (you,) what you? why, (you) that are my people ; that are in Captivity, Verse 14. Poor soul, are you in Captivity, and in Bondage, and in a weary Land, do Task-masters impose burdens upon you, doth the scorching heat of affliction come upon you, why the man Christ will be *as the shadow of a great Rock in a weary Land*, Isa. 32. 2. Nay, doth the wrath of God begin to break out upon the world, yet yet *seek the Lord all ye meek of the Earth* ; Why, what if we do, it may be ye shall be hid in the day of the Lords anger, Zeph. 2. 3. Is the Lords anger breaking in upon the Nation, doth he begin to frown upon us with plagues, why, yet *seek the Lord*, do others dye and go down to the grave apace, why, *seek the Lord and ye shall live*, Amos 5. 6. Wouldst thou have more comfort then this ; if thou wilt but seek him, his ears are open to thy cry ; *His ears are open to their prayers*, 1 Pet. 3. 12. And are thy prayers heard, and will not this comfort thee a while ; *Stay but a little, and he will give thee the desire of thy heart*, Psal. 37. 4. What's that, why that leads me by the hand to the top of all thy comfort, which is the last.

8. A Crown of Glory, and to be for ever with the Lord, art thou loaded with trouble and suffering here, thou shalt have a Crown of glory, shall outweigh all thy suffering, for the sufferings of this present time, are not worthy to be com-

compared with that glory; *Rom. 8. 18. And our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory; On the Dimensions of this glory, 'tis glory, and 'tis a weight of glory, and 'tis an exceeding weight of glory: nay? 'tis a weight of glory that will last as long as eternity, For 'tis an eternal weight of Glory; 2 Cor. 4. 17. 'Tis not short that will soon be gone, neither is it a light and fethery thing, like the things of this world, that the wind will blow away; but 'tis a weight that will outweigh all that ever we met with in our way to it; Thou shalt have joy unspeakable and full of glory, 1 Pet. 1. 8. There are things unspeakable, here we cannot see, nor are we able to enter the unspeakable things that are above, we cannot see the beauty and that splendour of the Majesty of God, I might ask you whether you do believe, *Blessed are they that have believed and have not seen; (but Faith is the evidence of things not seen;)* If thou believest, thou shalt see greater things than these, greater things than these, earthly drossy things, may be they the best things thou canst imagine, thou shalt see greater things, *John 1. 50. For thou shalt see God; Thou shalt see him as he is; see him thou wilt say, I see him now in his Creation and Providence, and all his great and wonderful works: I, but thou shalt see him as he is, that is as he is in his glory, Alas his glory is*
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veiled now, but *those shall see him as he is in his glory*, 1 *John* 3. 2. Alas, now we can only see him in the glass of his Word and dispensations, but then *Face to Face*, 1 *Cor* 13. 12. Ah soul, to be in (and to see) the presence of God, is a Heaven on Earth; may more, it would be a Heaven in Hell; Oh what a transporting sight would it be to see the Vision of the Almighty, to behold the beautiful Vision, 'tis that which hath such an influence, that had *Adam* beheld it, he had not had room to turn aside to sin, (as some are of opinion,) 'tis so glorious, so bright that not only *Moses*, but the very Angels cover their Faces at; surely here is the Crown of all, *In thy Presence is fulness of joy*, saith *David*, *Psa* 16. 11. Possible thy fleshly part doth please it self in the presence of thy relations, thy Wife, thy Children, thy Parents, &c. and thou mayst think there is reason to rejoyce in them; nay, it may be some may rejoyce in the presence of their companions in wickedness, it may be thou mayst rejoyce in thy cups; or in thy Harlots, or in the presence of them that are thy Brethren in iniquity: nay, it may be in the company of them that help to bring thee in some of the Worlds gain, though it be by lying, and unwarrantable, nay cursed ways; oh, but here is the onely true ground of rejoycing, God is the chief good, and he that hath him hath all, and therefore *in his Presence is fulness of joy*, 'Tis a joy

Joy that strangers shall not intermeddle with;
Prov. 14. 10. I tell thee, thy joy shall be such,
 that strangers to God, strangers to Christ, and
 to the Covenant, shall not intermeddle with;
 these indeed may have a little shadow joy; but
 no substantial joy, a little fettery, but no solid
 joy; they may have some what may tickle the
 fancy, but nothing that will revive the heart,
 they may have joy, but none of (thy) joy;
 strangers shall not intermeddle with thy joy,
 there is a joy peculiar to the Saints; others may
 have joy, but it may be taken from them, men
 may take it from them, but *thou shalt have joy in
 his presence, that no man shall take away, John*
16. 22. Wicked man may have joy, as they
 think in their Wine, and their Women: but an
 Alarm of War, the sound of a Trumpet at the
 Gate of their Court, or the voice of Fire, Fire,
 as was but lately experienced, will put a damp
 to all their mirth, and terrifie them in the midst
 of laughter; Oh hearken to this thou voluptu-
 ous wretch, that will sell all and venture thy
 soul and all, for a little pleasure, what if (when
 the glass of Wine is in thy hand) thine enemy
 should stand at the door with a naked Sword
 in his hand, and thou shouldst be made sensible
 of it, would it not make thy countenance change,
 and thy face to gather paleness; Ah, but thou
 that art a believer needst not fear, for neither
 persons nor things shall damp nor take thy joy
 from

from thee, here is great support for thee still, soul, thou that art in Christ, thou that art one for whom Christ dyed, shalt have all this joy, and glory, and much more, and prethee do not take my word for it, but take Christ's own word for it, and with that I will conclude this use, *John 17. 24. Father I will, thou wilt Son, what wilt thou, I will that they also whom thou hast given me, be with me where I am, to behold my Glory, not be with my people, and my Ministers, which many place much of their happiness in, I wish they do not idolize them, not be with my Angels above, which is a degree higher, but be with me where I am, is not here encouragement, that you shall be and do as Christ doth, when a Child, a Servant, or Souldier, seeth the difficulty that some times lyeth before him, and he thinks he shall sink under the weight of it, yet what new resolutions doth it put into him, when he shall hear the Father, Master, or Captain say: come my Children, come Servants, come Souldiers, though the work be difficult, yet still remember you are with me, and you shall do no worse, nor fare no worse then I, why soul, is this comfort to hear such words, on a Cross, what is this then to have such words on a Throne, to hear Christ say on a Cross, you shall do no worse then I: that's no small comfort, but how much more, when Christ saith, you shall be on my Throne with*

with me to behold my glory, time was indeed it may be when thou sawest my Servants Blood shed for their Testimony of me, and brought before Kings and Rulers for my name sake; ah, but now there is an end of that sight with thee; thou shalt be with me to behold my glory; well soul, 'tis possible thou mayst have troubles without, and corruptions within, yet here is comfort for thee; these shall have an end, thou that art in Christ mayst therefore lift up thy head; *For thy Redemption draweth nigh, Luke 21. 28.* And now a word of exhortation and I have done; I have but three things to exhort and perswade ~~Saints~~ unto, and as many to perswade sinners to, and I have done, because I doubt I am tedious; and I beseech you all to suffer the word of exhortation, which first speaketh to the Saint on this wise: if it be so that the sins of believers are passed over by Vertue of the Blood of Jesus.

First, Then be exhorted and perswaded to mix nothing of thy own with Christ's Blood; men are exceeding apt to be doing themselves; Oh no soul, there is nothing in thee that will help thee, unless it be to damn thee; 'tis him, and him alone, that must save; there are men that are sprung up lately, that would be their own Saviours, and yet thy will cry glory to others; as I heard one of them say not long since:

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glory;

glory, glory, to the Blood that purchased us, and yet they will tell you that the Blood of Jesus hath no vertue nor efficacy to Save, what confusion and contradiction is here among them, that say other Teachers Teach contradictions, but a little, to note the expression, and their folly in betraying themselves; sometimes they say, the Blood of Jesus was no better then that of *Peter and Paul*, why what vertue had their blood to purchase a people; 'tis true, their prayers might avail much, and their exhortations might prevail much, but wherein did their blood purchase us? If thou saist it did confirm their Doctrine to us, that's not purchasing; and besides, their Doctrine was sufficiently testified by the Miracles they wrought; dost thou know what a purchase is? is it not the obtaining of any thing, by a price of equal value to what is purchased? and dost thou think the blood of one man is of equal value, to purchase a thousand mens souls; and besides this, I take notice of that word (glory) to the Blood that purchased us: wilt thou dare to ascribe glory to the Creature, why, that's Idolatry, prethee mark the dilemma; thou art fallen into, if thou saist, Christ dyed only to confirm his Doctrine; I answer thou saist also, thou art purchased by blood, if thou saist Christ was not God but Man: I answer, thou saist glory to the blood
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that purchased us; thus out of thy own mouth will I judge thee, for this I heard one of their publick Teachers speak on his knees in their publick Meeting in *Devonshire House*, thus these silly souls would make us believe they are so perfect in their order, when indeed they are imperfect therein, I do not speak this with any delight, no I beg the Lord would open their eyes and undeceive them, and saint I would say to thee, what ever others do; yet *let Christ be all in all to thee*, 1 Cor. 1. 30. 'Tis him who of God is made wisdom to guide and direct thee in all thy ways; and 'tis he that is the righteousness to cloth and cover thee, all thy own righteousness is to short man; and 'tis he that is *Sanctification* to cleanse thee, and though thou art called upon to cleanse thy self, yet it is not by the might and power of thy own repentance, but *by my Spirit said the Lord*; and he is redemption to redeem thee from sin and wrath, as hath been shewn thee; what ever some may tell thee, assure thy self no less then that blood is a price of value to lay down, and the Apostle saith, *We are bought with a price*, I confess this looks strange to humane reason, but remember man, and forget not, 'tis a mystery. *Great is the mystery*, and if you observe the Gospel calls not so much for wisdom and reason about this mystery, but it calls for Faith, for pray you mark in *Eph. 3.* where

this Mystery is once and again mentioned; and that it had lay hid from the beginning of the world: but now I bow my knee saith *Paul*, that this Mystery may be made known, how and in what way, why saith *Paul* this way, *Vers. 17. That Christ may dwell in your hearts by Faith*; as if the Apostle should say: 'tis true under the administration of the Law, our Salvation did depend very much on our own working out, then 'twas *do and live*; but here was no mystery in that, the *Mystery* was hid then in a *great measure*; I, but now the *mystery* is to be revealed, and now Faith is called for, *That Christ may dwell in your hearts by Faith*: Alas, the way of doing is no mystery at all, if I have wronged my Neighbour, in any case, humane reason presently finds out this way, and saith I will one way or other requite him; but here is no *Mystery* to pay the damage or work it out; no Salvation cometh not this way by working, but by believing; and I am perswade many souls do run themselves into errors, because they look so much at Salvation in a way that sutes with their humane reason, and consider not that it is in a misterious way that we are Saved; but oh soul, what ever thou dost, look to Christ, and lean not to thy own understanding; oh man in thy self is nothing, *But in him is all fulness, 1 Col. 19.* Reply on him, bring nothing of thy own;
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He that will be his Disciple must deny himself, *Matth. 16. 24.* Thy self cannot save thy self, no, he is every way able to save thee; he needs not thy help, it must be Christ, God hath laid help upon one that is Mighty, *Psal. 89. 19.* This is spoken of Christ, and saith Christ, *If you are comely, 'tis through my comeliness that I have put upon you*, You it may be think to wash your selves and adorn your selves; and make your selves beautiful and comely, no, no, *'Tis my comeliness that I have put upon you*; All this he speaks, because he is very jealous of his own glory; Oh saith he, *My Glory will I not give to another, Isa. 42. 8.* And so *Jeremy* saith, *The way of man is not in himself*, That is, the way of man to Heaven, to Glory, is not in himself, but in Christ; *Alas 'tis not in man to direct his steps, Jer. 10. 23.* And therefore in all our ways we should acknowledge him, he will have man have nothing to do in his own Salvation, 'tis true, man must move in the strength of God; but he must not look to himself, who must he look to then? he himself tells you, *Isa. 45. 22. Look unto me all ye ends of the Earth*, And be ye saved; no, may we not do somewhat our selves? no, no, said God: why Lord? *For I am God, and there is none else*, Plainly intimating that none can save but God himself; oh then, take heed of bringing in any thing with Gods Salvation,

in the time of the Law, God commanded, that men should not wear a Garment of divers sorts, as of Wollen and Linnen together, *Deut. 22. 11.* An excellent word to teach us that we should not wear the Wollen of our's (which will gall to the bone) with the Linnen of Christs own righteousness; no, he would have us have nothing of ours for righteousness, but all his for righteousness, and on that do thou trust, though he kill thee, as *Job* speaks, *Job 13. 15.* Yet trust in him for he will save by himself, therefore take heed and mix nothing with Christ's blood.

Secondly, Be perswaded not to draw back from him, if any draw back his soul will have no pleasure in him, *Heb. 10. 38.* Ah soul, I know not so well what thou halt, as I know what I have, but I have (mine iniquity), and I do fear so hast thou, few that ever I met with, but had (one) beloved above all other, this is that *David* kept himself from *Psal. 18. 23.* *I kept myself from mine iniquity;* Oh take heed that (thine iniquity) do not draw thee back, but follow the Lord, and keep on his way, not only begin but follow on, *Hes. 6. 3.* Then shall we know if we follow on to know the Lord: there is the mark of the prize of the high calling in Christ before, but take heed and look forward, for if thou look back there is Hell behind at thy heels, if thou draw back it will be to perdition; Oh, that

that we may never draw back; for if we do the fault will be ours; for God if he hath begun a good work will go on to perform it; or as it may be read finish it; *Phil.* 1. 6. Let us then go on after Christ, and not draw back from him, but

Thirdly, And lastly to the Saints; live as it becometh those that are called by him; and make profession of him; hath he loved thee with an everlasting love; and therefore with loving kindness hath he drawn thee; *Jer.* 31. 3. And wilt thou not answer his love by thy Life; Oh soul, wilt thou not stand for him and own him in bad days: wilt thou not plead his cause against all enemies that plead's thy cause with the Father, hath God given thee a gift, oh, improve it for Christ; thy Lord he hath dyed for thee; and wilt not thou live to him? doth he appear before God for thee, and wilt not thou appear before Men for his Name sake? 'tis sad to see how men sneak away and disheart Christ's cause; under fine specious pretences; 'tis not prudence to do things say they, when Authority would not have it so, and so they have a pretence to cover themselves with that pretence; this kind of Spirit was found in some of old, in Holy *Philips* time (said he) some persons make themselves a Clock to keep of the Rain, with pretence of obeying Magistrates, whom we

ought to obey, though they be evil and wicked, but saith he such must learn to give *Cesar* his, (and God his) due; and with *Peter* obey the higher powers in the Lord, &c. this he speaks by reason of the cowardliness of their Spirits in their Masters cause, but oh soul, that I could prevail with thee and my own soul, to stand to Christs cause. Oh, I call Heaven and Earth to witness this day; bear witness all ye that see or hear of this, that I call upon you to plead Christ caused, and hold fast his Name, and not run away, and leave Christ; oh live as those that become the Gospel in this very thing; oh, sad 'tis to tell, there be some that in this respect have cause the very adversary to speak reproachfully, and to blaspheme, and as these are cowardly in Christs cause, so there are others very debauched in their practices; would to God there were no cause to say professors keep loose company; many there are that keep a Club with vain Fellows; I, and I am afraid many times drink to excess; oh take shame to your selves who are guilty, this is loathsome in the sight of the truly Godly, and I tell you, you give them just occasion to judge you Hypocritical and rotten at the heart: and to spare no rank; let me be plain with you, who take it upon you to be the Lords Watchmen, you of the Ministry, 'tis sad that you that should be reprovers, should
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fall justly under reproof, or rather (for I am on exhortation now,) you that should exhort others should need be exhorted, and yet what lives do some of you lead, I am ashamed to say debauched of you; Oh, instead of a holy self denying life, how many of you, live an Earthly flesh pleasing life? and how are your Families trained up? instead of the School of Christ, it may be in a Dancing-School, or at the Musick, is this a life that becometh Professors? but by this time I think I hear some of you begin to say, is not it lawful to recreate our selves: I am not minded here to answer all the cavils that the flesh will raise, but this I'll say, *Paul* said indeed, *All things were lawful*, that is as I conceive with respect to conscience of his own, *but not expedient*, that is with respect to conscience of anothers, and to my knowledge there are some hardened by your practices; Oh how sad is it to see Ministers Wives, Children, and Families, as well as other Professors come into the Congregation, and instead of being patterns of piety, are patterns of Pride, that instead of having it said of them; they were Modest, and adorned with meekness and humility, in modest apparel, shameful, it might be said they were proud, high-minded, and clad in gaudy Robes, like pictures set to sell: but I leave you to dispute it with one that will nonpluss you in all
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your disputations, and silence all your objections; but Saine, thou that art truly such, what ever others do, though they Eclipse and darken the Glory of God and Religion, yet do thou let thy light so shine that others may see thy good works and glorifie God: Oh soul, have a shining conversation, so saith the Apostle, *Phill. 1. 27.* Only let your conversation be as becometh the Gospel, Art thou Christ's, live as one that wouldst honour Christ, it will be an honour to Christian profession, it will be a comfort to those that were instrumental in begetting thee to God, they will be able to stand up one day and say, behold here I am, and the Children that thou hast given me, *Heb. 2. 13.* Oh, I call upon professors now to adorn Religion, when the wicked scorn it, do you adorn it, and you that are members of Churches, I do not say of Christ, for it doth not appear by you: how do you honour Christ when there is no order nor government in your Families? no Justice, no pity, or if any but a meer carcase: instead of having the Master in the Family at even, when the duty of his particular calling is over, he is in the Coffee-house, which may justly be called the Night Exchange, not so much to Trafficke as to quasse it; instead of an exhortation to thy Family and Servants, it may be thou sit telling, or else hearing a merry jest among thy Company, or at best in-
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keep of thy Bible in thy hands, asking thy Children and Servants what's God, or Christ, or the Holy Ghost, it may be thou sittest with Cards in thy hands, asking who deals, who reads the Table, or what's Trump: Sirs, take it now you will, I speak not groundlessly, is this to honour Christ, and the profession of Religion: *Oh, let it not be told in Gath, nor published in Askelon:* Oh, never wrong Religion so much, as to take the name of profession on you, and yet live so like sensualists under your profession.

But I leave you to the Lord, and according to my promise, speak a word to Sinners, to poor Sinners, and what have I to say to you: but the Lord pitty you, I may say to you (now we have been speaking of the sins of true believers being passed over, and acquitted by the Sacrifice of Jesus;) poor sinners I may say to you, what is this to you, you have neither part nor lot in this matter, yet would I perswade you to do these three things:

First, Pray to the Lord, seek to him; but you will say, thou saidst before God heareth not sinners,: I answer 'tis true, not with an ear of acceptation, thou whose person is not accepted, canst not have thy Sacrifice accepted, yet 'tis not the less thy duty to pray, because thou
findest

findst not acceptance; if thou lyeſt in the hands of an enraged Enemy, thou wilt not ſay 'tis in vain to intreat him, before thou haſt intreated him, before thou haſt tryed him: no, but thou wilt beg the more, and the harder, by how much the more thou thinkeſt he is enraged, and wilt thou not much more cry to God, who is more ready to hear then thou art to ask, *Jonah 3. 8. 9. Cry mightily to God*, Why will he hear us? why, who can tell, if thou canſt not pray in Faith, (as one ſaith) pray that thou maiſt pray in Faith, in *Jerem. 65. 1.* He hath been ſound ſometimes of them that ſought him not, and how canſt thou tell but he may hear thee that pray'ſt to him, as well as thou canſt; pray, perhaps thou ſhalt have an answer of Grace, and a return of Peace and Pardon, this was the very counſel that was given by the Apoſtle to that wretch *Simon Magus*, *Acts 8. 22.* Elſe why ſhould I give it thee, if it had not foundation on the Scriptures of Truth; but I haſten to a cloſe.

Secondly, Break of thy ſins by repentance, when thou haſt got a ſight of thy ſtate, then break of thy old Companions and Sins; Sinner let me put one Text before thee, that after all that can be ſaid, to prevail with thee, yet wilt be merry in thy ſins, and with thy old jovial

com-

companions, if the joyful news of a Saviour will
 not allure thee; yet, oh that the vengeance of
 God might amaze thee, oh hear it with trem-
 bling, *Mallac. 4. 1. Behold the day cometh that*
shall burn as an Oven, and all the proud, and all
that do wickedly, shall be stubble, and the day that
cometh shall burn them up, saith the Lord of Hosts;
that it shall leave them neither Root nor Branch;
 Oh hearkened to this Sinner, behold it, look well,
 and consider it, the day cometh (and apace too)
 and that day that cometh, is a burning day, a
 more dreadful burning then that of *Jerusalem*,
 or of *London*, and who can abide this burning,
 who will this burning be upon, this burning as of
 an Oven, that hath Walls to keep Men in, that
 there will be no escape, why in general, all ye
 wicked of the Earth, but especially and particu-
 larly, all the Proud ones: Oh hearken you proud
 ones, will your pride endure the fire, will your
 Gay-gaws, your Bracelets, and your Necklaces,
 and your Round-lies like the Moon, and your
 Crispin-pins abide the fire, I doubt your rush-
 ing Silks will not abide the burning; nay more,
 it will burn you Root and Branch, and lest thou
 shouldst put me of and say: thou tellest us so;
 but we will not believe thee, I tell thee sinner,
 I call not on thee to believe me, believe the
 Lord, 'tis the Lord that saith all this, therefore
 'tis added in the end, *saith the Lord of Hosts, Oh*
 sinner,

sinner, 'tis not I a poor perishing Creature like thy self, but 'tis *the Lord of Hosts*, Oh, hearken now sinner, God standeth and saith it, even now in the close of the Old Testament, therefore be advised, take notice of his words, why what doth he say? why, he saith all the wicked of the Earth, or all Earthly wicked ones, shall be burned up with the Earth, and all proud ones shall be burned, surely God always speaks with amazing words to the proud, which made a learned and Holy Man cry out, God loaths and hates all manner of wickedness, but 'tis never said he resists any sin but pride, pride is so odious in Gods sight, that he not only hates it, but resists it; and this I say note Sinner, the Lord saith it, but if thou art in thy wits, and art come to thy self, I would hope thou art not past all hope of recovery, and with that I'll conclude.

Thirdly, And lastly, Do not give up all for lost, hearken to him sinner, he calls thee, he tells thee, *He hath no delight in the death of a Sinner*, he doth not delight to destroy thee, *Ezek. 33. 11.* 'Tis true thou hast no delight in our death, but art thou willing we should live? yea, he bids thee *come, come* whoever will come for the *Water of Life*, he stands (if I may so say) even as one in the latter end of a Market, and saith come
Chap.

Chapman, come now and buy of me, be sure you do not forget the onely Commodity that you should buy : do not think it too dear (for as we say the best is best cheap,) and to urge them to buy, he uses this argument, 'tis the later end of the day the evening draws on, come buy now for I am just going to pack up my Wares, and there are none other such : now come then and buy, or else thou art undone ; excuse me in borrowing the Shop-keepers Rhetorick : thus in the closing up of the Book, our Lord seems to stand and say, come buy Life, nay rather then carry it away with him again, he saith come take, I'll give it you, if you will but take it, oh wonderful ; shall the Pearl of Price be offered thee Gratis ; for thanks (as we say) and shall we not take it ? Oh wonderful, that the best Commodity : Life, Righteousness, Pardon, Peace, should be at such a low price, nay, at no price, and yet not received, and which is more that any man should have it, too ; that would but take it, *whofoever*, a word of a large extent, he forbids none, but bids any, *whosoever* will, not only the Prince in his Robes, but the Beggar in his Rags shall be welcome, not onely the Rich, but the Poor, not only the Noble, but the Base, not only the Beautiful, but the Deformed, not only the Free, but the Bond-man, not only my Lord, but his Man is here invited, not the

Strong

Strong man only, but the Weak, not onely the Learned, but the Unlearned and Ignorant, not only the Wise, but the Simple, and them that want understanding, are bid to turn in hither; Oh how free and how full is the invitation, even beyond expression; and yet how sad is it, that Sinners should put our Lord, nay, force him to make complaint, and say *ye would not come to me, that ye might have Life*, nay, you were so far from coming to me, that you would not take Life of me, when I brought it to you, oh that ever sinners should be thus besotted and bewitched, let me say to you as *Paul* to the *Galatians*: *O foolish Sinners, who hath bewitched you*; and to testifie his willingness, that it is real; and not a complement he doth declare in divers Scriptures, that he is not willing any should perish, that are willing to receive him, take one instead of many, *2 Pet. 3. 9. He is long suffering to us ward*; not willing that any should perish; (no, what then,) but that all should come to repentance, oh sinner whoever, or whatever thou art, as ever thou wouldst look God in the Face that made thee; or Christ that hath offered Salvation to thee; or as thou lovest thy soul do not refuse nor slight, but accept and receive the Salvation that is offered.

And remember I'll tell thee, I have written this in love to thee, to perswade thee, and I tell thee
if

if I am found a sligher, or neglecter of this offer, this will be a swift witness against me, and if thou art found a Despirer and neglecter of this Christ, that is Sacrificed, both I, and he, shall be forced one day, (and that day may be very neer) to witness against thee; remember, if thou hast read all of these Lines hitherto, and wilt now at last despise all, and cast all off, and wilt resolve to keep thy sins, and wilt have none of Christ, thou wilt one day rue that ever thou readst thus far: Oh, remember thou hast had warning, therefore *seek the Lord while he may be found*, he may be found yet, Grace is offered, the Door is not shut: therefore today, Now or Never, Man; the Night cometh when no man can work, take the present time, 'tis a sad day of calamity in the World, God and Mans Sword is drawn against us: and thou carriest thy life in thy hand, and now my heart even akes, to think whether I shall loose my labour, and thou thy God, and thy Soul; but be not, oh for the Lords sake be not so cruel to thy self, nor so unkind to Christ; but receive him that offers himself to thee, and if thou entertainest him, thou mayst assure thy self, he is a Sacrifice for thee, as well as for Believers, whom I have been endeavouring to comfort here, and they shall be sure to sing *Hallelaiab* for ever, saying Glory, and Blessing, and Honour, and

H Praise

Praise to Jesus our Pass-over; who is Sacrificed
for us.

Consider of what I have Written to thee,
and the Lord by his Power perswade thy soul
to close with him.



FINIS.



